Great Personalities in Islam

Compiled By

Badr Azimabadi

The compiler of this book has endeavoured to depict the picture of some very eminent personalities in Islam and described what in his judgement can rightly be ascribed as their accomplishment in the field of Islamic revival and renovation.

The description of eminent personalities is divided into eleven chapters under the topic, Legists & Traditionists, Sufis & Saints, Theologians and Religious Thinkers, Revolutionaries And Mujahideen, Conquerers etc. The Compiler has tried his level best to accomplish this painstaking task of collecting as much information as possible concerning those who have made long and arduous journey through thick and thin, and illuminated the path of faith and righteousness for others to walk on.

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Preface

This book contains life sketches and distinguishing characteristics of more than 100 great personalities in Islam under 11 different topics, and is specially designed and aimed at to fulfil the noble purpose of teaching present generations about the great personalities.

The works, achievements and services of most of the great men & women of Islam are generally very little known to the world, especially to the present young Muslim generation. It will be of great value to the world at large, especially to the present Muslim world if the glimpses and special virtues of the great men & women in Islam, who by their great selfless services and devotion to duties and by their life examples and conduct and by their exemplary characters have done unprecedented services to Islam and to the humanity at large are presented in a book form. In the life examples of these great Muslims, is exhibited in practice the ideals of Islam and its fundamental socialism and its broad enlightenment and tolerance and their lives and characters will best serve as inspiring examples and act as a great incentive and beacon light to the future generations, specially of the Muslim young men and students.

I have very selectively chosen these great personalities keeping in mind a very distinguished role of these personalities in the upliftment of Islam only and I have left out few very famous Muslim names for various reasons.

The reader can also ask why the compiler of this book has left the name of PRIMA DONNA of Islam, Prophet Muhammad (SAW) and other distinguished Sahabas ? The reason is this that Prophet Muhammad (SAW) & Sahabas are beyond comparable and all the words of praise will prove to be negligible in front of their towering personality. After deep thinking, I thought of starting the book with four great Imams of Islam who established four schools of thoughts on which today's Muslims are recognised.

The main and sole purpose in writing these life sketches of great personalities is to focus and concentrate the attention of the readers, specially of our young men on the flash light and shining spots of these individual characters, so that they may inspire them with a new spirit with a new life purpose and grim determination to follow their footsteps and to serve their fellow men and the humanity, to make the world a heaven of peace and happiness, amity and concord and fellow-feeling-of one universal human brotherhood.

M/s Adam Publishers & Distributors have made it a point in shouldering the responsibility of completing this challenging job of publishing a series of books on various topics of Islam to educate the Muslims and non-Muslims alike. People in the West have a very distorted picture of Islam, a picture painted by Christian missionaries and the representatives of imperialist powers. To clear this distorted picture, M/s Adam Publishers & Distributor thought of publishing the genuine and renowned work done by Great Islamic Personalities. May Allah, the Merciful grace their effort with success.

We sincerely hope that readers will make this book a great success and adopt the qualities of distinguished Great Personalities in Islam.

Badr Azimabadi

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Legists & Traditionists

1. Hadrat Imam Abu Hanifa

(80-150 A.H.)

His name was Noman and Abu Hanifa was his patronymic appellation; while his surname was Imam Azam by common consent. But he had adopted Abu Hanifa not because of any off-spring of his; it was rather due to his trait. Almighty Allah also granted it and it surpassed his real name "Noman" in respect of popularity. But his title "Imam Azam" received the widest fame.

He was born in 80 A.H. at Kufa. He was a Tabi'i (the successor of the companions of the Holy Prophet or their contemporaries whose sayings regarding the Prophet form part of *Sunnah*). According to great religious scholars like Khatib Baghdadi, Ibn Jauzi, Yafai, Iraqi, Dhahbi, Ibn Hajar, Seyuti etc. Abu Hanifa was undoubtedly *tabi'i*. As per Allama Ibn Hajar Makki:

"Imam Azam had seen eight or ten Companions."

Some of them are the following:

1. Anas bin Malik	died in	93 A.H.
2. Abdullah bin Abi Ufa	"	87 A.H.
3. Sahi bin S'ad	"	88 A.H.
4. Abu Tufail	"	110 A.H.
5. Abdullah bin Jaz'al Zubedi	"	99 A.H.
6. Jabir bin Abdullah	"	94 A.H.

Imam Abu Hanifa saw many ups and downs and experienced rigidity of the political and religious atmosphere. But braving the entire period of stress and strain, tumult and turmoil he compiled his immortal book of Fiqh which proved historical and revolutionary

for all times to come.

His ancestral profession was trade, hence he also adopted it and made it a source of income. He was, perhaps, the first person among the religious scholars who earned himself while doing spectacular service to Islam. He, therefore, never lived on gifts, presents and endowments from the rulers or any other agencies. He rather helped his pupils, disciples, poor and the needy from his own purse. He always supported and patronised those who had none to support. Imam Muhammad was brought up and trained by him.

He dealt in silken cloths and had transaction of millions and exported his goods to Iraq, Syria, Persia and Arab. But inspite of such a huge business not a dirham of doubtful nature could form part of his capital. He would so often go on business tours and roam in cities and market places. Once during such a trip he came across Imam Shu'bi. The Imam enquired of him:

"What do you do and where do you move about?"

"Trade is my profession and I keep myself engaged in business activities and so often go to traders," Abu Hanifa replied.

"Do you ever go to the religious scholars?" the Imam asked.

" I often go to them", he replied.

Imam Shu'bi recognised this precious pearl and filled in him profound desire for gaining knowledge. Abu Hanifa himself reports:

"What Imam Shu'bi told me gained ground in my heart and I began to acquire knowledge by putting off my outdoor activities."

as per some narratives he devoted 7 years to acquiring knowledge of *Kalam* and 18 years to *Fiqh*. His education in *Fiqh* is interesting. According to his own version a woman came to him and asked to explain a problem regarding divorce or menses. He declined to answer her question on account of her ignorance about it and pointed out to her the teaching circle of Imam Hammad which was nearby. While sending her there he asked her to tell him what

Imam Hammad would say. That the woman communicated to him what the Imam told her. Hearing this Abu Hanifa expressed his sorrow and at the same time decided to learn *fiqh*. Thereafter he joined the circle of Imam Hammad and began to attend it regularly. Abu Hanifa learnt *fiqh* so fast and intelligently that Imam Hammad was highly impressed of him. One day he uttered in a state of ecstacy:

"O Abu Hanifa you turned me empty."

When Imam Hammad died in 120 A.H. people of his circle became deprived of the stream of knowledge and wisdom. But it was not to remain closed for a long time. Although a number of scholars succeeded him but none could prove equal to the burden shouldered by the late Imam. The people turned towards him for presiding over the circle but he was reluctant to accept that coveted post. And because of his past experience or any other reason, he had decided that he would not accept that post unless he is pressed to do so by at least ten persons.

Very soon a large number of people requested him to uphold that magnificent responsibility and Imam Abu Yusuf, Imam Zafar, Asad bin Umar, Qasim bin M'an joined his circle without loss of time with the result his circle widened enormously.

Fiqh and *Hadith* are two different things but they are very close to each other; they are rather interdependent. The importance of Hadith for *fiqh* is obvious while the following events shed light on the necessity of *fiqh* for *Hadith*:

1. Imam Abu Yusuf reports:

"Once Amish asked me about a problem. I explained the matter to him. Which hadith was made the basis of the answer? he asked.

"The same one which you had narrated to me", I replied.

"O Yaqub! the hadith which you referred to was green in my memory even before your birth but I could not arrive at its meaning till this day."

2. Ubaidullah bin Umar says:

> "I was present in the assembly of Amish that a person came to him and asked about a problem. But he could not answer the question. Imam Abu Hanifa was also present there. Turning towards him Amish said:
>
> "O Noman! Tell something about the problem."

Imam Abu Hanifa answered the question to the extent of satisfaction. Thereupon Amish asked him:

> "Wherefrom do you answer this question?"
>
> "From the same hadith you had given me to know."

Thereupon Amish remarked:

> "We are compounders and you belong to the category of physicians."

3. Khatib Baghdadi reports from Imam Abu Yusuf that one day Amish asked him:

> "Why did your teacher set aside the problem that the slave-girl is divorced as she is freed?" "From the same hadith which you had quoted from Aisha that when Barira was freed her freedom was not taken as her divorce.She was rather given freedom to retain her first marriage or get it dissolved."
>
> "Undoubtedly, Abu Hanifa is a man of deep understanding."

4. *Islamic Shariah* forbids a woman to accompany the funeral procession or participate in the funeral prayer.Abu Dawood quotes from Umme Atiya:

> "We were forbidden to accompany a funeral procession."

One such event occurred during the lifetime of Imam Abu Hanifa too. It so happened that a Hasmite youth from the Syed family of Kufa died. His mother decided to join his funeral procession out of love. She went on insisting inspite of all attempt made to change her decision. She became so adamant in her demand

that she swore not to retreat without saying the funeral prayer. Her husband, on the other hand, swore that if she didn't return right from the spot she would stand as divorced. Imam Abu Sufyan Thauri, Ibn Abi Laila, Ibn Shaberma, Abul Ahwas, Hibban and Imam Azam Hanifa were present on the spot. The dead body was lying there. None had the courage to lift and carry it. The religious scholars were left undecided and anxious to find out any solution to that embarassing problem. When the people consulted Imam Abu Hanifa he sent for the mother of the deceased and said:

> "Offer your funeral prayer just here."

When her prayer was over, the Imam asked her to go back and she made ready response. After her departure the funeral pyre was lifted. Ibn Shaberma remarked:

> "Women are powerless to bear like him."

That is, none like the Imam will ever be born on this earth.

In short, thousands of events are there in the history of *Fiqh* which prove beyond doubt a very deep relation between *Fiqh* and Hadith.

Imam Azam Abu Hanifa was in the habit of solving any problem first through the Qur'an, and then he would turn towards Hadith,and then sayings of the Companions.Among the Companions be would prefer those who had affinity with the Qur'an and thereafter, he looked towards those close to the hadith and that's all. He would never follow the *tabi'in*. He used to say:

> "We are men and they too are men."

If the problem still remained unsolved he would interpret it himself, but his interpretation would never go against the Book of Allah, the Sunnah of the Messenger of Allah (p.b.u.h.) and the traditions of the Companions. The Imam used to say:

> "Set aside my views against the *Sunnah* of the Holy Prophet (p.b.u.h.) and the sayings of the Companions."

He is reported to have said:

"The authentic is my religion."

Imam Abu Hanifa was a very sober, polite, patient and forbearing by nature. Hence his pupils could discuss every point very freely in an open atmosphere. They were at liberty to differ with and even oppose the viewpoints of their teachers. He would hear all arguments with exemplary patience and smile on his face. Even blistering attacks from his opponents failed to upset and enrage him.

Once the Imam was addressing his circle. The sermoniser of Iraq and relative of Hasan Basari was also present. While discussing a problem the Imam observed:

"Hasan committed a mistake."

Having heard this the Iraqian sermoniser got enraged and hurled abuse at him saying:

"O illegtimate child, you say that Hasan committed a mistake."

It was not a small event that the Imam was called a bastard in an assembly full of his pupils, disciples and supporters. But pacifying the raging passion of all he uttered very politely:

"By Allah Hasan committed a mistake and Ibn Mus'ad was right."

In such a disgusting situation the Imam used to say:

"O Allah, broaden my heart for those whose hearts are narrow for me."

Imam Abu Hanifa remained so attentive to and absorbed in teaching and discussing matters and problems that no incident or accident could distract his attention. Once a snake fell into his lap from the ceiling. All others left the room in a hurry but the Imam did not budge an inch. He simply jerked his clothe and resumed his teaching.

Imam Abu Hanifa was a man of detached nature. He never coveted for power and position and wanted to remain confined to

his circle.

During the rule of Marwan, Yazid bin Amr bin Habirah was appointed Governor of Kufa. He was a great statesman and administrator. He felt that the religious scholars too should form part of administrative machinery so that the masses could be easily brought under control. With this scheme in view he assembled all the religious scholars of Iraq and distributed various portfolios among them and they accepted these joyfully. He wanted to allot Imam Abu Hanifa the post of Head of the Judiciary but he turned down the offer. Ibn Habirah swore that he would have to accept the post. The Imam also swore that he would never accept it; he would not even count the pillars of the mosque at his command notwithstanding his signing the death warrant of a Muslim.

At this remarks Habirah fell in anger and issued an order to whip the Imam ten times daily. Following this order the Imam was arrested and the whipping punishement began to be implemented. His face and body got swelled but he could not be forced to change his decision.

Historians have established that this event took place in 130 A.H. after which he left Kufa and settled in Makkah. He remained in Makkah till 136 A.H. and came back to Kufa when Abul Abbas Al- Saffah became the Caliph.

2. Imam Malik

(93-179 A.H.)

His family was religious and learned. He started taking lessons in Hadith right in his childhood. It was the time when Madina was the centre of religious learning and religious scholars, and hence people from the entire world of Islam would come to Madina to drink from this very fountain of light and learning. It was because of this reason Imam Malik never left Madina in search of knowledge.

As per some narratives his father lived on arrow making and his brother was a cloth merchant. Imam Malik also adopted this business. But the economic condition was not so much satisfactory that he could pass his student life smoothly. During this period of economic crisis he would learn ahadith under the shadow of trees. But later on he became well-to-do.

The number of teachers he was taught was very large. This long list included learned *'tabi'in'*, eminent *'fuqahas'* and renowned scholars of Hadith. According to Zarqani his teachers numbered more than 900.

Imam Malik achieved perfection in almost all religious disciplines at the age of 17, and at the same age he took upon himself the responsibility of teaching and issuing religious verdicts with the permission of his teachers.

Once Caliph Mehdi went to Madina on the occasion of Hajj. Imam Malik called on him. He showed much respect and asked both his sons, Musa and Harun to learn Hadith from him. He was called to the palace for teaching but he refrained from doing so. When the Caliph wanted to know the reason, he said:

"Amir-ul-Muminin! Knowledge is something respectable; hence one should come to it." The Caliph admitted the fact and sent his sons to him and asked him to read ahadith to them. The Imam said that in that city one reads before the teacher as a child does and is rectified on making mistakes. The sons lodged complaint with the Caliph against this method of teaching. The Caliph sent his messenger to the Imam to tell him that he refused to teach Musa and Harun after calling them for the purpose. The Imam sent his reply that it was according to the tradition of errudite scholars. Thereafter the Caliph instructed his sons to go and read ahadith before the Imam.

Imam Malik was among the experts of Islamic laws. But he was very cautious in giving *fatwa*. He used to say that it was highly burdensome that he was asked to tell anything concerning permitted and prohibited.

He was very zealous in following the *'Sunnah'* of the Holy Prophet (p.b.u.h.) and hated innovations vehemently. In all religious affairs he walked on the footprints of the righteous predecessors. During his lifetime a number of sects emerged but kept away all of them and followed the path of the predecessors alone.

To the righteous predecessors religion meant knowledge and action, piety and fear of Allah, prayer and spiritual exercises, and all these qualities were found in Imam Malik in abundance. He was, in fact, an ideal and example of Islamic teachings. He would never use any mount in Madina and say that the land where the Holy Prophet (p. b.u.h.) was buried must not be plundered by the animals. But, according to some narratives, he would use mounts outside Madina. Abu Samh reports that he had seen him mounthing on a donkey.

Imam Malik was a man of few words. He never laughed loudly or with his mouth opened, but kept smiling. He was not for his wisdom and sharp intellect right from his childhood. His teacher Rabia would say on seeing him that "the Wise" came in. Ibn Mehdi used to say that among Malik, Sufyan, Shuba and Ibn Mubarak, he found Malik the most intelligent. Ibn Wahab says that he had learnt

etiquette more than he acquired knowledge from Imam Malik.

Fearlessness and plain speaking had been the distinctive qualities of the scholars of Islam. Imam Malik had imbibed these qualities of the righteous predecessors too. He used to say what was right before the caliphs and men in power. Once some people said to him why did he visit the despotic rulers too. Imam Malik replied, ''Where should he then tell the truth on the face?" The Imam says: "I have gone to Caliph Abu Jafar Mansur more than once but I never kissed his hand, although none of the Hashmite or non-Hashmite refrained from doing so."

Imam Malik reports:

"In 150 A.H. Abu Jafar Mansur came to me in Madina. When I went to meet he said:

''Malik! most of your hairs have grown white". " The hairs of one grow white who grows older", Imam Malik replied.

"You rely more on the word of Hadrat Ibn Umar than other Companions, what is the reason?" Abu Jafar Mansur asked.

"Amir-ul-Mominin! He was last Companion to keep living with us and hence people would go to him for putting religious questions and followed his word." Imam Malik replied.

Having heard this reply Abu Jafar Mansur remarked:

"Malik! No matter, you have truth with you."

Imam Malik states:

"Once Abu Jafar Mansur asked me: 'Is there any greater scholar than you?"

"Yes", I replied.

"Tell me their names", he said to me.

"I don't retain their names", I replied.

Thereafter he said:

"I want that your knowledge (*Muta*) is circulated among people and I intend to write the commanders of the armies

and judges to learn it and put to death those opposing this order."

I explained to him:

"*Amir-ul-Muminin*! The Holy Prophet (peace and blessings of Allah be upon him) was a model for the *Ummah* . He (p.b.u.h.) would despatch troops for the holy wars and many countries were left unconquered during his lifetime. After him Hadrat Abu Bakr performed this duty. Many countries could not be conquered even then. Then Hadrat Umar became the Caliph of Islam and many countries were conquered during his regime. And he sent many Companions as a teacher to the conquered countries. Thus religious knowledge were being imparted by them.This practice remains continued to this day. But, if you circulate only my knowledge among the pupils of the Companions then this knowledge will look strange to them. This will create disruption and dissensions. Hence confine my knowledge to the people of this region and you yourself follow it."

Having heard this Abu Jafar remarked:

"What a farsightedness! Please write this knowledge (Muta) for my son, Muhammad Mehdi."

Husain bin Urwah reports:

"Harun Rasheed came to Madina on the occasion of Hajj and sent a purse of five hundred dinars. When he came to Madina again after performing Hajj he sent a message to Imam Malik to accompany him up to Baghdad. Imam Malik told the messenger of the Caliph to tell him that the purse was lying intact and inform him that the Prophet (peace and blessings of Allah be upon him) has said that "Madina is better for the people if they know it."

Having heard this reply Harun Rasheed refrained from his intention.

Once Zubairi submitted to Imam Malik that when he taught

do's and don'ts to people, some of them accept it but others oppose it and put me to trouble. What should I do in such a state? The Imam counselled him not to make any contact with those are antagonists. Teach do's and don'ts to only those from whom you don't expect any harm. Thus you will remain peaceful.

In the last days of his life Imam Malik had almost kept himself confined to his place. He remained sick for 22 days and passed away on Rabi-ul-Awwal 14, 179 A.H. and was buried in Jannatul Baqia.

3. Imam Shafi'i

(150-204 A.H.)

Imam Muhammad bin Idris Shafi'i was born in 150 A.H. at Gaza in Syria and brought to Makkah at the age of 2 years.This is according to what the Imam himself described his birth and early life; hence this narrative appears to be more authentic. However, there are other narratives as well which contradict what has been quoted above. As per another narrative he is reported to have said:

> "I was born at Asqalan and my mother brought me to Makkah at the age of two."

One more narrative attached to the Imam says:

> "I was born in Yemen. When my mother found my lineage to be in danger she carried me to Makkah."

The mother of the Imam relates:

> "When Shafi'i was in my womb I saw a dream that the planet Jupiter came out of my body and fell down in Egypt and its light spread in far away cities."

The interpreters told her:

> "A scholar will be born from your womb whose knowledge spread to all cities from Egypt."

The Imam was an orphan. His father had passed away before his birth or just after his birth and his mother brought him to Makkah at the age of two.

The Imam narrates:

> "During my childhood my attention was centered on two things----- -archery and acquisition of knowledge. I became

so well-versed in archery that ten targets out of ten happened to be flawless. Horse-riding was another hobby. I never neglected my studies. I took to it with all my attention and lived with it day and night despite my orphanage and poverty."

His education began from a 'maktab' (primary school). He then got education in Madina. Right in Makkah he got training in archery and horse-riding alongwith elementary education and acquired erudition in Arabic language and poetry. He learnt Hadith from his uncle Muhammad bin Shafi'i and Muslim bin Khalid Zauji etc.

Narrating the events of his childhood Imam Shafi'i narrates:

"I was an orphan; my mother would support me; I had nothing to pay my teacher. But it so happened that the teacher got ready to teach me without any remuneration. I would learn by heart the lessons he taught his pupils and taught the pupils in his absence. When the teacher came to know of my teaching he became happy and took to teaching me without any payment." After completing my primary education I went to live with Bani Hudhail tribe which was noted in the entire Arab for its eloquence and rhetoric. I lived with them for seventeen years. When I came back to Makkah I was to recite their verses and couplets. It was the time when I was terribly dominated by Arabic literature and poetry. It was the same period when I used to narrate hadiths from my uncle and Muslim bin Khalid Zauji etc.I would learn by heart whatever I heard from the religious scholars in *Ahadith* and *Sunnah*. Since my mother could not afford to buy paper for me I would write on bones, pebbles and leaves of date collecting from here and there. I had memorised the entire Qur'an in a manner that all its meanings were fully known to me. I had also memorised *Muta* Imam Malik at the age of 10.

He further narrates:

"During the same period a certain person belonging to the offsprings of Zubayr passed by me and said to me:

"It is displeasing to me that despite your eloquence and sagacity you are deprived of the knowledge of *Fiqh* and religious superiority."

"Who should I contact for the acquisition of *Fiqh*?" I asked.

"Go and contact Imam Malik", he advised me.

"Thereafter I learnt Muta of Imam Malik by heart within a span of nine nights. I then took a letter from Amir-e-Makkah for Imam Malik and another for Amir-e-Madina and reached Madina. Giving the letter of Amir-e-Makkah to Amir-e-Madina I requested him to send the letter to Imam Malik through any messenger and call him to forward my case to him, and sit at his doors so long that we are besmeared with dust and dirt and then we get his permission to enter his dwelling. In short, Amir-e-Madina came out with his servants and guards. All of us arrived at the valley of Aqiq where Imam Malik had his abode.

On seeking permission the slave-girl came out and said:

"The Shaikh says that if you want some problems to be explained write them on a piece of paper so that they are answered."

"Amir-e-Makkah has written him a letter concerning an urgent piece of work."

Hearing this the slave-girl went in. After a while Imam Malik came out. Amir-e-Madina handed the letter of Amir-e-Makkah over to him. The Imam began to go through the letter and when he passed through the lines indicating recommendation he remarked:

"Glory be to Allah: the knowledge and wisdom of the Messenger of Allah(p.b.u.h.) has got to be acquired through sources and recommendations."

I saw that Amir-e-Madina was getting nervous while talking with the Imam, hence I moved forward and submitted:

"I am the person concerned and this is what I want." The Imam looked towards me for a moment and then asked my

name.

"My name is Muhammad", I submitted.

Thereupon he remarked:

"Muhammad! Fear Allah and keep away from sins for you are going to achieve high status in future."

At last the Imam asked him to come from the next day in company with a person who could read *Muta* for him. He (Shafi'i) told the Imam that he would recite it himself. Thus he joined the study circle of Imam Malik and would recite *Muta* orally with the book in his hand. Sometimes he would stop reciting out of terror of the Imam, he would ask him to continue.Thus he completed *Muta* in a few days and lived in Madina till the death of the Imam.

After completing education in Madina Imam Shafi'i came back to Makkah and his fame spread far and wide. During the same time ruler of Yemen came to Makkah. The Imam relates:

"The influential persons of the Quraysh talked to the ruler of Yemen to take me to Yemen. But my mother had no money to arrange for my journey and for my proper garments etc. At last, I mortgaged a sheet of my mother at sixteen dinars and arranged my journey.

"When I arrived in Yemen the ruler appointed me at a place. I performed my duty with utmost responsibility. He became happy and promoted me in a short time. I also gained respect and fame for my sense of duty.About the same period a caravan of the performers of Umra came to Makkah who talked highly about me and the Makkans also started eulogising me.

"When I came to Makkah from Yemen and called on Abi Ibn Yahya, he chided me in harsh words saying: "You people join my study circle but leave it as you get a job."

I then came back from there and went to Sufyan bin Uyayna. I saluted him and he greeted me with smiling face and gave me a good treatment and said to me:

"I had already been informed of your service. You failed to perform your duty as the preacher of Islam and didn't do what Almighty Allah had assigned to you; hence you should not go there in future."

The counselling of Sufyan bin Uyayna proved more useful to me than the chiding of Ibn Abi Yahya."

Acting upon the precept of Sufyan bin Uyayna, Imam Shafi'i went to Baghdad and completed his education in *Fiqh* under the supervision of Imam Muhammad bin Hasan Shebani who was the disciple of Imam Abu Hanifa. About Imam Muhammad, Imam Shafi'i remarks:

"I have heard Hadith from Muhammad bin Hasan equal to the full load of a camel."

He further says:

"If they do justice regarding the *fuqha* (those well-versed in religious laws) they will admit that they have not seen the like of Muhammad bin Hasan as a faqih."

Imam Shafi'i had gained ground in the heart and mind of Imam Muhammad bin Hasan who in turn not only loved but respected his disciple and would not only impart knowledge but extend monetary help too.

Narrator Abu Ubays relates:

"I have seen Imam Shafi'i sitting in the study circle of Imam Muhammad bin Hasan. Once he asked about a problem which Imam Muhammad answered to the liking of his disciple and he took it down. Hence expressing his joy over the greed of his disciple for knowledge, he awarded him one hundred dirham with the remark:

"If you have a desire for knowledge you settle here."

After this event I have heard Imam Shafi'i say:

"Had Imam Muhammad not been there, I would not have opened my tongue in knowledge."

Abu Hasan Zeyadi relates:

"I have never seen Muhammad bin Hasan showing respect to anybody more than Imam Shafi'i. One day Muhammad bin Hasan mounted on his animal to go somewhere that Imam Shafi'i turned up. Muhammad bin Hasan got down at once, stopped his journey and passed a greater part of night with him and permitted none to interrupt during this whole period."

Abu Fadl Zajjaj narrates:

"When Imam Shafi'i came to Baghdad there were forty or fifty study circles in the great Mosque there. The Imam would visit each of the circle with "Allah said", "the Messenger of Allah" on his lips and they responded saying 'You speak the truth " with the result none of the circles could survive except that of the Imam."

During his stay in Baghdad Imam Ahmad bin Hanbal acquired knowledge from him with much respect and honour. Once Yahya bin Moin said to the son of Imam Ahmad:

"Do your father not feel shame. I have seen him with Shafi'i in a state that Shafi'i is going on his mount while your father is holding his stirrup with his hands."

Saleh reported this to his father Imam Ahmad who remarked:

"Tell him that if you want to become a *faqih* then hold another stirrup of Imam Shafi'i's mount."

Imam Shafi'i was very intelligent, wise and sagacious. He was also famous for his depth of learning, erudition and eloquence.

Abu Ubayd states:

"I have not seen a person wiser than Shafi'i nor more perfect than him."

Harun bin Sayeed Ali says:

"If Shafi'i so want, he can prove these pillars as wood."

Muhammad bin Abdullah bin Abdul Hakim says:

"Had there been no Shafi'i I would know nothing; he taught me the art of conjecture; he was eloquent, wise, pious and virtuous."

Yunus bin Abdul Ala says:

"If the wisdom of Shafi'i is inserted into the wisdom of all others, their wisdom will stand as traceless; one who comprehends his speech is highly sensible; he would talk according to the level of understanding."

Piety, virtue, detachment, generosity, magnanimity, large-heartedness and distance from worldly people had been some of the signs of the scholars of Islam; Imam Shafi'i reflected all these qualities and characteristics in abundance.

During his stay in Baghdad Caliph Harun Rashid sent him for through his messenger. Imam Shafi'i was then sitting among his distinguished dignitaries and the sword was lying there. The Messenger reports that he advanced towards the Imam fearfully. As I gave him the message of the Caliph, he got up at once and accompanied me without any hesitation. I was going ahead of the Imam and he was walking behind me. Having reached the gate of the palace I went in. I thought that Caliph Harun Rasheed would have been on the gate to greet the Imam. However, I gave him the news of the arrival of the Imam. He told me:

"You have, perhaps; put him in terror."

When the Imam went in Harun Rasheed's face turned bright with joy. He advanced towards the Imam, shook hands with him and then embraced him and said:

Abu Abdullah: I had no right to call you through my messenger; I should have rather myself called on you; I am sorry for this. I have ordered to pay you four thousand dinars (ten thousand dinars as per another narrative) by way of offering. But the Imam refused to accept the amount. Thereupon the Caliph said:

" I press you to accept the amount. Fadl, send this amount with him."

It was the grandeur of the mendicancy and his being above want that he rejected such a big amount in Baghdad but when he went to Egypt and his well-wishers and supporters offered him three thousand dinars he accepted it gracefully. It was because this amount was just a help to a scholar on behalf of the pious men and men of letters while the former amount was offered by a ruler by way of royal obligation.

Imam Shafi'i resigned from the official service of Yemen and came to Makkah. He had then ten thousand dinars with him. He pitched a tent outside the city and people rushed to see him. Among them were needy and destitutes too. He distributed all his sum among them and borrowed money in Makkah.

Rabia narrates:

> "Imam Shafi'i used to offer charity every day and gave abundance of clothes and money to the poor and needy during Ramadan."

Abdullah bin Zubayr Hamidi narrates:

> "One day Ahmad bin Hambal told me that there was a Qurayshite scholar. When I asked his name he said: "He is Muhammad bin Idris Shafi'i and I have joined his circle of study in Baghdad." Upon his insistence I joined his discourses and held discussions on some problems. When I got up, Ahmad bin Hanbal asked: "How was he? Are you not happy with the knowledge and manner of expression of this Qurayshite scholar?" His utterances gained ground in my heart and I continued joining the discourses of my Imam Shafi'i. I found that the circle of his teacher Sufyan bin Uyayna was withering away in comparison to Imam Shafi'i. I then accompanied the Imam to Egypt."

Muhammad bin Fadl Bazzaz reports from his father:

> "Once I joined Ahmad bin Hambal to Hajj. We stayed together in the same residence in Makkah. Next morning I searched Ahmad bin Hambal in every study circle after *Fajr Salat.* At last, I found him sitting with a Bedouin youth. I went near him and said: "O Abdullah! You are sitting here leaving the circle of Sufyan bin Uyayna although Ibn Shehab, Amr bin Dinar, Zayad bin Eiaqa and other *tabiyin* are present there." Thereupon Ahmad bin Hanbal said:
>
> "Keep quiet! If you fail to grasp a hadith you can have it at another occasion and you will lose nothing by way of religion and reason. But if the wisdom of this young man is not available to you, you can never get it. I have never seen a greater *faqih* and a wiser man than he." Who is he I enquired. "This is Muhammad bin Idris Shafi'i", he disclosed. Abu Thaur says:
>
> "To me Shafi'i is the greater *faqih* than Thauri and Nakh'i.

Another narrator relates:

"Muhammad bin Hasan Shafi'i paid none so much regard as he did to Imam Shafi'i.

Halal bin Ala says:

"Shafi'i opened the lock of knowledge."

Ibn Hisham says:

"Shafi'i is an argument in regard to diction."

Imam Shafi'i passed away in 204 A.H. in Egypt. He was then 54. As per his will he stayed with Abdullah bin al-Hakam during his illness and died at the same place. His sons performed his funeral rites and the ruler of Egypt led the prayer.

"Rabia bin Sulaiman narrates:

> "I sighted the moon of Sha'aban in the way coming back after performing his funeral rites and saw him in dream in the same night. I enquired:
>
> "How did Almighty Allah treat you?"
>
> "Almighty Allah made me sit in the chair of light.'' he replied.

4. Hadrat Imam Ahmad bin Hanbal

(164 A.H.)

As per well-known narratives Imam Ahmad bin Hanbal was born in Baghdad in 164 A.H. He has Arabic origin. His father was Muhammad bin Hanbal bin Hilal.

Imam Ahmad bin Hanbal was brought up in Baghdad and passed various stages of learning and training. It was time when Baghdad was flourishing with light and learning, progress and development. People of all taste and calibre were present in the city and they had their own circles. Baghdad was then the centre of arts and learning. It was inhabited by reciters of the Qur'an, scholars of Hadith, mystics, religious scholars, physicians and philosophers.

Hence the family members of the Imam had a deep desire to make him an erudite scholar of all the arts and learning found there. They wanted this child to grow and develop as a distinguished scholar of such a calibre that people turned to him for quenching their thirst for knowledge of all kinds and tastes.

First attention was given to memorising of the Holy Qur'an which he did very soon. The blessing of the Qur'an created in him the quality of trustworthiness, honesty and straightforwardness and these qualities accompanied him from childhood to adolescence and from adolescence to old age with radiance and grandeur. He greeted with rare courage all the hardships, sufferings and sorrows in the way of Islam. For every creed he adopted he stood like a rock. After learning the Qur'an by heart he turned towards the practice of calligraphy and correspondence.

The Imam touched the pinnacle of reliability and honesty right in his tender age. It is said that once Rashid had encamped at Riqa with his army. The soldiers would write letters to their wives. These women made Ahmad to read out these letters to them and also write

answers. But he never wrote any indecent thing in letters.

His nobility, stability, trustworthiness and straightforwardness had touched such a height that not only his friends and comrades but their fathers were greatly impressed by him and thought him an ideal and model for their offsprings.

As regards God-consciousness, piety, character, beauty of action, patience, action and endurance of indecencies he had achieved distinction among men of his surroundings inspite of his tender age. He was perfect in respect of wisdom and understanding, intelligence and sagacity. Hence Haitham bin Jamil had once remarked:

> "This boy, if remained alive, will prove an argument for his age."

This prophecy came true. He saw 66 springs of his life and became a perfect man. He put before the world a lamp of guidance that spread the light of knowledge and action, civility and humillty, patience and power of tolerance. He faced all the possible troubles and tortures for his creed and conviction.

As per one narrative Imam Ahmad first joined the circle of Imam Abu Yusuf, the disciple of Imam Abu Hanifa. But later on he turned towards the scholars of Hadith who were devoting all their mental energy and intellectual power in learning and explaining hadiths.

When the young Imam Ahmad began to acquire knowledge of Hadith the world of Islam was dotted with scholars of Hadith. Basra and Kufa were two great centres of Hadith and Baghdad was the capital of Islamic Caliphate. Hence the scholars of Hadith had assembled there in large number. Hijaz also had them in great numbers. All these various centres of Islam had close contacts with each other. Hence there was possibility of large-scale travelling among these centres which made it possible to spread the prophetic light far and wide.

Hadrat Imam Ahmad would run after all sources and centres of Hadith and knock at every door just for the sake of hadiths. And

he is, perhaps, the first Imam who travelled every nook and corner for the collection of hadiths and thereafter he complied them in order. His "*Al-Musnad*" is witness to his hard labour and mental exertion.

The Imam began his journey in search of hadiths in 186 A.H. First of all he arrived at Basra; his next journey led him to Hijaz; it was followed by Kufa and then to Yemen and thereafter to Kufa. He had a desire to reach other centres too but it could not materialise because his provisions ran short.

Imam Ahmad would bear all the troubles and hardships cheerfully. He always had in mind what is easily gained is easily lost. No hardship was greater than his thirst for hadith. He never felt tired and dejected during such journeys. With bundle of books upon his shoulder he kept on moving.

Even when he attained the status of *Imamat,* his thirst for knowledge was not diminished. Once one of his contemporaries saw him in the state of having pen and inkpot in his hand writing lavishly. He remarked:

> "Abu Abdullah! You have attained this pinnacle and are known as Imam of the Muslims, yet you are doing this?"
>
> "I can't keep aside my pen and inkpot till I enter my grave", he replied.

He would so often say:

> " I shall be seeking knowledge till I enter my grave."

Imam Ahmad bin Hanbal took the chair of Hadith and *Fatwa* only after reaching 40. It was because of his life-long desire of following every *sunnah* of Prophet Muhammad (p.b.u.h).

Although Imam Ahmad was not inclined to slave-girls by nature, but he bought a slave-girl only because he knew that the Messenger of Allah (p.b.u.h.) had a slave-girl. Before purchasing the slave-girl he sought permission from his wife and she allowed it to support her husband's desire to practise the *sunnah* of the Prophet.

When Imam Ahmad would follow the *sunnah* in petty matters what to speak of bigger affairs like lectures, teaching of Hadith, *Fatwa* etc.

Since his name and fame had reached far and wide before he occupied the chair his circle of study and discussion was joined by men from far off places. Some of the narrators have narrated that about five thousand men attended the circle of the Imam.

Hafiz Dhahbi writes in his history that Imam Ahmad taught his pupils after *Asr salat*. It is perhaps, because it is the duration after the decay of the day and before the beginning of the night. Moreover, it is the time for leisure in general and it is comparatively peaceful and convenient, hence the mind is more receptive then and absorbs lessons more deeply and easily.

Imam Ahmad had two lecture sessions:

1. One session was held at home. Some particular disciples would attend it including the sons of the Imam himself.
2. Another session was held in the mosque. Common people and pupils in general in large number would join this session.

Imam Ahmad's method of teaching had some special characteristics which left lasting impression on the hearts of those who would attend his classes.

One characteristic of his assembly was that it showed utmost humility, sense of satisfaction, peace and prestige. But it was not the atmosphere of his academic sittings, all other assemblies of his had the same show. He would neither cut jokes nor liked utterances of sporting nature. Since his audience knew it very well, they dared it not to cast jokes in his presence. Even the mentors and teachers of the Imam were aware of the serious and sober temperament and had regard for it.

The second thing which was very much manifest in his study circle was that every point was discussed in great detail and all aspects thereof were taken into full consideration before accepting

or rejecting anything.

Imam Ahmad carried *"Kitab-al-Iman"* with him wherever he went. This book was the collection of hadiths. It was time when creeds were at stake and various kinds of evils and immortal thoughts and actions were gaining ground among the people. Moreover, forbidden drinks were much in vogue and hence God-fearing people were much afraid of drinking anything that might be prohibited. For this purpose in view he would keep with him "Kitab-al-Ashrabah."

It is clear from the above examples that he was too cautious to narrate anything without consulting the related books. And he would consult books despite the glaring fact that he had unique memory. His son Abdullah says:

> "I never saw my father narrating anything from memory without consulting related books, barring a few hadiths which numbered less than 100."

He not only practised it but also tried his level best to make his pupils and others to follow this. He forbade them to narrate without consulting books.

Imam Ahmad passed a life of poverty and starvation, troubles and hardships. In case the purity of money was doubtful he preferred to starve. At times he had to live on money earned through hard labour. He used to turn down gifts and presents. He could injure his body but not his soul. The whole life he kept his soul free and endured all physical hardships.

Imam Shafi'i, the teacher of Imam Hanbal would say to disciple:

> "You are a greater scholar of hadiths than I am; whenever an authentic hadith come across you intimate me too so that I adopt my way accordingly, whether the hadith be Syrian or Egyptian."

"These things form wonders of the world:

1. There is one Arab who can't speak even a word of Arabic----- he is Abu Thaur.

2. Another person is a non-Arab but he can't speak wrong even a word of Arabic--he is Hasan Zafrani.
3. There is a boy of young age but when he speaks anything, the erudites of the time lend support to it---- he is Ahmad bin Hanbal.

Hadrat Imam Ahmad bin Hanbal had all the qualities of a great scholar and divine. Some of those he was conferred upon from Almighty Allah while others he got by dint of hard labour and rigorous training.

The first and most important quality of his was one of strong memory. This very quality is generally possessed by those who assume leadership of the people and seek to guide them in academic and intellectual fields. Imam Malik and Imam Shafi'i also had this quality in abudance.

Imam Ahmad himself relates:

> "I would learn by heart hadiths of Thauri from Wakia. When he would be on way back home I used to promise nine or ten hadiths from him. When he would enter his home the seekers of hadith asked me to get those hadiths dictated to them. I would do that."

The contemporaries of Imam Ahmad have also admitted his strong memory. Thus one of his contemporaries when asked:

> "Who did you find having better and stronger memory among the divines and scholars of Hadith?"
>
> "To Ahmad bin Hanbal", he replied.

Another unique quality of Imam Ahmad which made him so famous, popular, distinguished and great was his patience. In fact, this quality reigns supreme among all his qualities.It contained will-power, true resolution and ambition. It was this quality alone which stood him in good stead throughout his life and career studded with phenomenal success. It was because of this that he faced cheerfully mountains of sorrows, sufferings, miseries and tortures. It was patience which led him through hurdles and junctures during his

long journeys to Basra, Kufa, Yemen and Hijaz in search of knowledge and wisdom. During these journeys he had to work as a labourer and worker so that his provisions be pure and permitted. And when he took change of his adventure as a writer, speaker and man of action, he endured so much hardships that can better be imagined than described. For example, he suffered miserably for his refusal to admit the Qur'an as a creature. He could certainly not put up with such a gruesome treatment at the hands of the Caliph if he would be lacking in patience, courage, will-power and endurance.

What was the secret of this tremendous power of patience? It was his unflinching and unwavering confidence and reliance in Almighty Allah. He accepted no greatness except that of Allah. This deep conviction of his made all hardships easy and all the comforts and luxuries very small and insignificant.

This characterstic of Imam Ahmad raised him very high in the eyes of both masses and classes. He neither envied anybody nor took revenge from anyone. Once a person committed backbiting against him and disclosed to him later on. He said only this:

"I forgive you but don't repeat it in future."

He once differed from the *fiqh* of Imam Abu Hanifa. Thereupon a narrow-minded follower of Imam Abu Hanifa fell in wrath and remarked:

"Even the urine of Abu Hanifa is better than unworthy persons like you."

Saying this he went away, but after a while he returned in shame and submitted apology :

"The words I uttered for you were not delibrative, hence I wish I am pardoned."

"My brother, I had forgiven you simultaneously", Imam Ahmad replied.

Since Imam Ahmad accepted the greatness of Allah alone, he treated the masses with humility and politeness; because one who fears Allah can't become harsh, hard and arrogant.

5. Shaikh ul-Islam Izzuddin

Ibn Abdus Salam

(578-660 A.H.)

Izzuddin Ibn Abdus Salam was born in Damascus. He was fortunate enough to learn under the proper guidance of eminent scholars like Fakhruddin Ibn Asakir, Saifuddin Ahmedi and Hafiz Abu Muhammad al-Qasim. Although he began his education quite late he soon acquired proficiency in the contemporary sciences. His deep learning and brilliance of mind received glowing tributes from his contemporaries. For his sterling works he was called Sultan ul-Ulema. On the arrival of Izzuddin in 639 A.H., Hafiz Abdul Azim al-Mundhiri, the writer of *al-Targhib wat-Tarhib*, suspended giving legal-opinions saying: "It does not behove any jurist to give legal-opinion where Izzuddin happens to be present." Another scholar Shaikh Jamaluddin Ibn al-Hajib was of the opinion that in Fiqh (jurisprudence) 'Izzuddin excelled even al-Ghazali."

(*Tabqat al-Shafe' iyah* vol.v,p.83)

Al-Zahabi writes in his book entitled *al-Ebar*:

"In his knowledge of *Fiqh*, devotion to religion and awe of Allah he had attained that degree of perfection which makes one capable of *ijtihad* i.e. of interpreting the revealed law of Allah and of deducing new laws from it."

(*Al-Suyuti*, vol.1,p.141)

Among the religious scholars of Syria, Izzuddin had a position which was quite distinct and enviable. Even the king would welcome him with the most honourable marks of distinction. But he never visited the king of his own. And in course of every meeting he stressed upon the king to shun the evil and follow the good and do what was beneficial for Islam and the Muslims.

When Sultan al-Malik al-Ashraf fell ill, he sent for Izzuddin. He requested the Shaikh to give him some counselling. Izzuddin said:

> "I very often pray to Allah for the well-being of the Sultan, for this also means the welfare of Islam and the Muslims. Allah may grant the Sultan insight and understanding of the matters which may be helpful to him in the life to come. Now, coming to the advice, it is my bounden duty to enjoin the right course since the Sultan has asked for it. I know that the Sultan is reputed for his valour and the brilliant victories he has won, but Tartars are making inroads into Islamic territories. They have been emboldened by the fact that the Sultan has pitched his arms against al-Malik al-Kamil and thus he would not have time to face the enemies of Allah and the persecutors of Muslims. Al- Malik al-Kamil is, however, the elder brother of the Sultan and, therefore, I would request the Sultan to give up the idea of fighting against his own brother, instead I would advise him to turn his forces against the enemies of Islam. The Sultan should make up his mind, in these critical days of his illness, to fight for the sake of Allah alone and for restoring the supremacy of His faith. We hope to overcome the infidels with the help of the Sultan, if Allah restores him his health. This would verily be a great achievement but if Allah has willed otherwise, the Sultan would undoubtedly be recompensed for his intention to come to the rescue of Islam."

Al-Malik al-Ashraf not only thanked Izzuddin for his sincere advice but immediately issued orders redirecting his forces to face the Tratars instead of al-Malik al-Kamil. As soon as the orders of the Sultan were communicated to the commander of his army, he retreated to Kasirah.

On al-Malik al-Ashraf's further request to counsel him something more, Izzuddin said,

> "The Sultan is bedridden but his chiefs and officials are having rounds of pleasure; they are revelling in wine and wickedness while Muslims are being burdened with new taxes and indent. The most valuable presentation that the Sultan can offer to Allah is that this cesspool of corruption is cleansed; illegal imposts are abolished, tyranny is stopped and justice is made available to the people."

The Sultan presented one thousand Egyptain gold mohurs to Izzuddin but he refused to accept them saying:

> "I met you only for the sake of Allah and I do not want any worldly temptation to be made an additional reason for it."

Izzuddin was fearless to the core. He never had any hestitation calling a spade a spade. Fakhruddin Uthman was a man who was serving as intendant of the palace and had considerable influence over the King. The man had built a drum-house over the roof of a mosque. When the matter was brought to the knowledge of Izzuddin, he asked the people to demolish the structure. Moreover, his witness in a court of law was declared as unreliable. He also resigned from the post of Chief Justice as a mark of protest against the blasphemous action of Fakhruddin Uthman. But Izzuddin still enjoyed the same respect and confidence of the king as before.

Izzuddin's exemplary fearlessness was manifested once again in another incident. The Sultan was holding a special durbar on the occasion of *Id*. He was seated on the throne in a large reception hall. On his right were sitting the princes and chiefs of the state and the courtiers and dignitaries on his left. The people entitled to enter and salute the sovereign stood in front of the Sultan. In such a situation a bold and undaunted voice was suddenly heard addressing the Sultan by his first name: "Ayyub, what would be your reply before Allah when he would ask you whether the kingdom of Egypt was given to you so that people should openly indulge in drinking bouts and you should enjoy public receptions?"

> "Is it?" blurted out the Sultan who was taken aback, "is it a fact?"
>
> "Yes", Came the reply from Izzuddin, "Wine is being freely

sold and consumed in the city while people indulge in other vices also."

Surprised as the Sultan was, he replied:

"But it is not my fault, Sire, for it has been happening from the time my father held the reigns of the kingdom''.

''Then, you are one of those", admonished Izzuddin, "Who say that we found our father acting on this wise."

Then Sultan immediately gave orders to stop the sale of wine in his realm.

While returning from the court one of the pupils of Izzuddin asked him why he had raised the question on that occasion. Izzuddin replied, "When I saw the Sultan surrounded by that pomp and show I thought that he might give himself airs and become a slave to his baser-self. I therefore, thought it necessary to admonish him publicly." "But were you not seized with fright", demanded the disciple further. "Oh no", replied Izzuddin, "I was so much seized by the awe and glory of Allah Almighty that the Sultan appeared to me as meek as a cat."

(*Tabqat al-Shafe'yah*, vol.v.p.82)

Izzuddin's quality of kindness, generosity and humanity was not less than his knowledge and piety. He gave as freely when he was poor as when he happened to be rich.

He was equally courageous and truthful against his own self as against the kings and nobles. Ibn al-Subki and al-Suyuti write that once during his stay in Egypt, Izzuddin made a certain mistake in the juristic-opinion given by him. As soon as he came to know of his mistake, he got an announcement made that the people should not act on that opinion since it was wrong.

Ibn al -Subki relates that Izzuddin had also been favoured with the inner enlightenment. His fearlessness, disregard for worldly power, fame and riches and, above all, the unflinching faith and trust in Allah showed that he had attained sublimeness of spirit.

In one of his letters addressed to the Sultan al-Malik al- Ashraf

he wrote:

"Allah has enjoined upon us to strive and fight for His religion. Just as you have your swords and lances for your arms, we have our knowledge and parlance; and as it does not befit you to sheathe your sword, similarly we cannot hold our tongue against the innovators and dissenters, apostates and sinners."

Sufis & Saints

Sufis & Saints

1. Hasan Al-Basri

(21-110 A.H.)

Soon after the end of *Khilafat-i-Rashida* (the guided caliphate) the Ummayad empire took over the charge of Islamic establishment. Ummayyad empire was more Arab than Islamic. It was the period when Islamic outlook and practices showed deviation from the right path shown by the Prophet of Allah (peace and blessings of Allah be upon him) and the need for reformation and renovation in Islam was felt keenly. Customs, traditions and remembrances of the pagan past, which had been discredited and under the impact of the Prophet's teachings and the vigilant eye of the *Khilaft-i-Rashida*, began to re-assert themselves among the new converts to Islam. The then Government was not organized according to the dictates of the Qur'an and the *Sunnah*; its guiding lights were Arab diplomacy, expediency and interest of the State. Arab racialism, tribal pride, partisan spirit and nepostism, regarded as unpardonable sins during the days of *Khilaft-i-Rashida*, became the hallmark of the new aristocracy. The unruly spirit of the Arabs, which had sought asylum in the far off deserts, returned again to re-assert itself; extravagance, pretentiousness and boastfulness took the place of virtuous deeds and moral excellence. *Bait-ul-Mal* (the State Exchequer) became personal property of the Caliphs who wasted public money on professional poets, eulogists, jugglers and buffoons. The extravagant rulers, surrounded by dissolute parasites who flocked to the capital, demoralised the society and produced an aristocracy resembling the pagan Arab of the age of Ignorance in morals and behaviour. It appeared as if the Pre-Islamic ignorance had returned with a vendetta to settle its accounts of the past forty years with Islam.

Immediately upon his accession, Caliph Umar Ibn Abdul Aziz

changed the course of the immoral and perverted society. He preferred principles, moral dictates and demand of the faith to political expediency.

But after the death of Caliph Umar Ibn Abdul Aziz, *Jahiliyah* again returned with a vengeance to undo every reform he had introuduced. Yazid ll who succeeded Umar, and his successors too full advantage of the position and power enjoyed by them to gratify the grasping demands of their kinsmen.

But a few indefatigable crusaders of unflinching faith stemmed the tide of the ills, deficiences and mal-practices that had created in among the different sections of Islamic society after *Khilafat-i-Rashida.* Hasan Al-Basri was one of them.

Hasan Al-Basri was the son of Yasar, an emancipated slave of Zaid bin Thabit, a celebrated Companion of the Prophet (p.b.u.h.). He had been gifted with sterling qualities of head and heart. He used his profound learning, prudence, wisdom and considerate, winsome and enchanting personality for the revival and renovation of Islam. He was fortunate enough to enjoy the company of the Companions of the Holy Prophet (p.b.u.h.). Hence he was fully aware of the contemporary events and the transformation Islamic society was undergoing. His marvellous oratory also played a vital role in his stupendous task of bringing about radical reforms in the contemporary society. His eloquence left his audience spellbound. His discourses on Hereafter or the Companions of the Prophet were received with tears. Of his encyclopaedic knowledge Rabi Ibn Anas says that he has had the privilege of being closely associated with Hasan al- Basri for ten years and almost everyday he found something new not heard of earlier in the discourses of Hasan (*Al-Bustani,* vol. Vll, p.44) Describing the scholarly attainments of Hasan al- Basri, Abu Hayyan at-Tauhidi quotes Thabit bin Qurrah:

> "In his learning and piety, forbearance and temperance, candour and large-heartedness, sagacity and prudence he resembled a bright star. He was always surrounded by students seeking instruction in different branches of learning. He would be teaching *Hadith* to one, *Tafsir* to another, *Fiqh* to a third, expounding a legal opinion to someone else and imparting instruction in the principles of jurisprudence to yet another while continuing his sermons in the meantime for those who came to him for the purpose. His knowledge covered an expanse as vast as an ocean, or, he was like a dazzling lustre illuminating every soul around him. What is more, his heroic efforts to enjoin the right and to forbid the wrong, his undaunted championship of the righteous path before the elite, rulers and administrators could never be forgotten."
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> (*Al-Bustani*,vol.Vll, p.5).

Al-Ghazali has written in *Ihya 'Ulum id-Din* that there is a consensus of opinion that the teachings of Hasan bore a close resemblance with prophetic discourses as did his own conduct with that of the Companions of the Prophet----a quality which was lacked by other guides and missionaries."

(*Ihya* vol.1,p.68)

Comparing the moral condition of his own times with that of the Prophet's Companions and delineating the Islamic ethics, he observes:

> "Alas people have gone to rock and ruin through their own fond hopes and daydreams; they talk but do not act; knowledge is there but without endurance; faith they have, but no conviction; men are here, but without brains; a crowd here is, but not a single soul agreeable to one's heart; people come here simply to go away; they acknowledge the truth then deny it and make things lawful and unlawful at their sweet will-------- It's only beseeming for the faithful that he should be sound of faith and a man of conviction. His knowledge entails forbearance as moderation is an adornment for the learned. He is wise but soft- hearted; well-dressed and restrained in order to conceal his indigence; never prodigal even if a man of substance; charitable and compassionate to the destitute; large-hearted and generous in giving to the kinsfolk their due; strenuous

and unflicnching in providing justice to others..... A Muslim is indifferent to revilings and tauntings, frolics and sports, decrials and backbitings. He never runs after what is not his right nor denies what he owes to others."

Hasan spent full sixty years in religious preaching and moral uplift of the people. He would urge his listeners to imbibe a true content of the faith and prescribe measure for the eradication of their vices. Innumerable people returned a changed man after hearing the sermons of Hasan and offered earnest repentence for the life of licentiousness and self-indulgence they had led previously. Hypocrisy was a malady fast taking roots in the Muslim society; Hasan elucidated the character, morals and behaviour of the hypocrites who could be seen in every walk of life--- in administration, armed forces, business and trade. For the prevalent vices were the lust for wealth and power and an uttar disregard for final retribution. Hasan gave himself up to the condemnation of these very evils and made people think of the eternal life after death.

2. Hadrat Junaid Baghdadi

(- 297 H)

He was very pious and virtuous and a saint and mystic of the first rank. In the sweetness of words and loftiness of signs he was above all. He was equally popular among all the sects and communities. All of them equally accept his leadership. He had been entitled as *"Syedut Taifah"* (Chief of the band of mystics) and "leader of the mystics". In *"Tariqat"* (path) and *"Haqiqat"* (Reality) he is at the height. In love (of Allah) and piety he was matchless. In his lifetime he was the asylum of all the saints and mystics. His books are countless and he is the first to circulate the knowledge of signs. In spiritual height he was ahead of even his spiritual guide Sirri Saqti (Mercy of Allah be upon him). When he was once asked:

"Can a disciple excel his teacher in spirituality ?"

The teacher of Junaid replied :

"My disciple Junaid has risen higher than me in spirituality."

For forty years in succession Hadrat Junaid Baghdadi (Mercy of Allah be upon him) kept awake the whole night in his devotional practices. Thereafter he found pride of prayer growing in him. At this stage Divine Voice reprimanded him saying :

"The time has arrived when you should be declared a heretic."

He cried :

"Lord ! What is my fault ?"

The reply came :

"Could there be a greater sin that "You" in you still survives (i.e. your ego is not yet dead)?"

He sighed and bowed his head in submission saying :

"He who attaineth not the union of the Lord, all his virtues are sins."

From that day on Hadrat Junaid Baghdadi (Mercy of Allah be upon him) started severe spiritual practices. The opponents raised hue and cry and so defamed him that the Caliph was persuaded to send to him his most beautiful slave-girl to test the character of Hadrat Junaid.

She went to his chamber and started her coquettish tricks. Hadrat Junaid raised his eyes, looked at her and cast down his looks. The girl still went on with her amorous feats. Hadrat Junaid raised his head once again and blew a breath at her. She fell down dead instantly. The caliph and his courtiers got embarrassed. They approached Hadrat Junaid immediately and submitted :

''How could you endure the tragic death of such a beauty?"

Hadrat Junaid replied :

"Just as you, the representative of Allah on earth and entrusted with the duty to look after us, could tolerate ruinning my forty years of spiritual exercises ?"

Teachings

Hadrat Junaid said :

"Unless you hold the Qur'an with one hand and the *Sunnah* of the Prophet (p.b.u.h.) with another, refrain from going along this way (of mysticism) for it may lead to fall into the ditch of doubts and suffer from the darkness of innovation."

Hadrat Junaid said :

"I have not achieved this status through discussions or altercations but by keeping myself hungry, thirsty, sleepless and renouncing the word."

Hadrat Junaid said :

"One whose life rests in soul his death is caused by the soul going out of body, but one whose life is attached to Almighty Allah, he moves from the physical to the real life."

Hadrat Junaid said :

"The eye which is unable to see the Might and Wisdom of Allah the Truthful should better be blind; the tongue which is not devoted to the Remembrance of Allah should better be dumb; the ear which is not able to hear the Truth should better be deaf; and the body which fails to serve should better pass away."

Hadrat Junaid once said:

"One who relies on his deeds finds his legs wavering, one who relies on his wealth and property is doomed, but one who relies on Allah gets honour and elated status."

The people asked him:

"What's the difference between meditation and modesty ?"

He said :

"Meditation is to wait for the Unseen ; modesty is the name of repentance for the present."

Hadrat Junaid said :

Devotion has two characteristics :

1. To be pleased with the pleasure of Allah both outwardly and inwardly ;
2. To follow the Messenger of Allah (peace and blessings of Allah be upon him) with utmost love.

Hazrat Junaid said :

"Valour is not to keep one's burden on others and to spend what lies with him."

"Humility is not to be proud of even two worlds and to be above all wants but being satisfied with Allah alone."

Good manners consist of four things :

a. Generosity

b. Love

c. Admonition

d. Affection

"Keeping company with good-natured transgressor is better than bad-natured religious scholar."

"Fasting is half the path (*Tariqat*)."

"Your heart is the House of Allah ; let none dwell there in besides Allah."

"The breath of desires burns away sins."

"You can't attain to eternity until you pass through the value of annihilation (*fana*)."

"He who fears Allah never smiles."

"Forgetting remembrance of Allah is worse than the pangs of Hell."

"When Allah loves, He confers upon him the company of saints and mystics."

"He who eats much cannot perform worship."

"For the disciple, the world should turn sour and spirituality taste sweet."

"A *Sufi* (mystic) is like a field in which manure of dirt and rubbish is put and it yields rich corn in return."

"*Sufism* (mysticism) is to renounce all besides Allah."

"*Tauhid* (Oneness of Allah) is to know Allah."

"The talk of the great lovers of Allah appears as blasphemy

to the common people."

"Ecstasy destroys ego; it enlivens and vivifies."

"Forgetting the Lord for one moment ruins thousand years of worship."

"A thousand year's obedience cannot annul a moment's disobedience to Allah."

"The Lord created His Grace before He created the world."

"To run away from the world to Allah and remain constantly in worship is *Sufism*. Seek *Sufism* in thyself."

"He is a *Sufi* whom none knows but Allah."

"The greatest evil is greed."

"Pondering over the verses of the Qur'an leads to light and the same objective is achieved by contemplating on the gifts and excellences of the Lord. Qur'an instils love of Allah in the reader. Ponder over the promises of Allah, and this shall create healthy fear of Allah."

"One who ponders over the grace of Allah avoids sins for fear of losing the grace of the Lord in case he commits any more sin."

"He is the greatest amongst men who has subordinated his will to that of the Lord and is content with His dealings."

"A slave of Allah worships none but Allah."

"Renounce the world and you will find the way of Allah paved for you."

"Renunciation of desires leads to the union with Allah."

"None is a greater sympathiser of mine than the Qur'an."

Supernatural Events

Once he suffered from eye trouble. A fire worshipping physician told him:

"If the recovery of the eyes is required stop pouring water over the eyes."

"How can I make ablution (*wudu*)", Hadrat Junaid asked him.

The physician repeated his words and left. When the time for saying *salat* came he performed ablution. As he finished his *salat* his eyes got recovered. At the same time it was sounded from the unseen:

"Junaid ! You sought to bear the harm of your eyes for My pleasure ; I am ready to forgive the hellish if you want it in return for your deed."

When the physician came next day he found the eyes normal. When he asked the reason Hadrat Junaid narrated the whole event. The physician turned a Muslim on the spot and remarked :

"What a man is to do over here ; it's the work of the Creator."

Once a certain person came to Hadrat Junaid with 500 dinars. The latter asked him :

"Is there anything else with you?"

"Much more", he replied.

"Do you want still more?" Hadrat Junaid asked.

"Yes, why not?" he replied.

"Lift it then for you need it ; and I need not anything inspite of having nothing", said Hazrat Junaid.

Once Hadrat Junaid revealed :

I learned sincerity from a barber. Once in Makkah, a barber was setting the hairs of someone. I asked him :

"Set my hairs too in the name of Allah."

The barber stopped his work and asked the man whose hair he was doing:

"Keep away for a while; when the name of Allah was mentioned then it must be done first of all", the barber said.

Thereafter he made me seated comfortably and kissed my head

first. After setting my hair he gave me a paper with piece of silver in it, and said :

"Spend it on your needs."

That day I resolved to give him from the first offering that would be made to me. As such, a purse of guineas came to me from Basra. I took that to the barber who asked me:

"What's this ?"

I told him about my determination. Thereupon he remarked :

"O man of Allah, do you not feel shame. You pay me for the task performed by me in the name of Allah."

One night a thief entered the house of Hadrat Junaid but found nothing except a shirt which he took away. Next day Hadrat Junaid found his shirt on sale in the market. The buyer was saying :

"If anybody bear witness that the shirt belongs to you (the thief) I am ready to buy ?"

Hadrat Junaid advanced and said :

"I bear witness that the shirt belongs to him (the thief)."

Hadrat Junaid Baghdadi was very affectionate to one of his disciples. Other disciples complained to him against it. He remarked :

"He has more wisdom and understanding."

One day he called all his disciples for testing and said giving each of them a goat and a knife and said :

"Get it slaughtered at a place where it is not seen by anybody."

All but his beloved disciple got their animals slaughtered.

"Why did you not get it slaughtered ?" Hadrat Junaid asked.

"Wherever I go I find Allah present and seeing."

Having heard this he looked towards his disciples and remarked:

"Did you see his wisdom ?"

Hearing this, all of them sought forgiveness.

It is narrated that once a Syed planned to perform Hajj. When he reached Baghdad he called on Hadrat Junaid. He asked;

"Who are you ? Whose offspring are you ? Which territory do you belong to ?"

He replied :

"I am a Syed and belong to Gilan."

The Hadrat remarked:

"Your grandfather Hadrat Ali (Allah be pleased with him) used to fight with two swords--- one against the Unbeliever and another against his own self. You are his offspring; which sword do you use?"

Having heard this he fell down restless and said with tears in his eyes :

"My Hajj is being performed just over here; please show me the way to Allah."

He remarked :

"Your bosom is the particular sanctuary and hence let none find a place in it."

One day a disciple accompanied Hazrat Junaid to a jungle. On account of severe heat, blood began to ooze out of his nose. He said :

"How terrible is the heat !"

Hadrat Junaid reprimanded him saying :

You complain against an act of Allah ! Get away from my company."

3. Hadrat Ibrahim Ad'ham

(-894 CE)

The great mystic of his time Hadrat Ibrahim Ad'ham (may mercy of Allah be upon him) was the most pious and truthful person of his time. He had contacts with the great saints and mystics of his age. Hadrat Junaid Baghdadi (may mercy of Allah be upon him) has remarked:

''The key of all the knowledge of the group of mendicants is Ibrahim Ad'ham.''

It is narrated that once he joined the assembly of Imam Azam. But the friends of the Imam looked down upon him. Having seen this, the Imam addressed his saying ''Sina''. Thereupon his friends were ashamed and asked wherefrom did he get such a position? The Imam explained:

''He always keeps obeying Almighty Allah, while we are involved with other business too.''

In the beginning he was the king of Balkh. He ruled with great power and pelf, pomp and show. One night he was in deep slumber in his palace that an incident broke his sleep all on a sudden at the dead of night. He felt that someone was walking upstair. He went there and enquired:

''Who are you and what are you doing here this time?''

''I am your friend and this time I am in search of my camel'', he replied

''Is it possible that camels ascend the upstairs of royal palaces?'' he said in anger.

''How can it be possible that the one clad in silk and rolling

in luxuries get the Lord'', the man asked.

Having heard this reply he (Hadrat Ad'ham) felt afraid. Next day when he was in his court in royal glamour, an awesome person came in. None of the nobles, ministers and courtiers had the courage to challenge the man who entered the court so pertinently. Hence he came up to the throne. The king (Hadrat Ad'ham) enquired with wonder:

''Who are you and how did you come here?''

''I want to stay for a while in this inn'', the man replied.

''This is not an inn but a royal court'', he said.

''Who lived in this palace before you?'' the man asked.

''My father'', he replied.

''Who was here before your father?'' the man asked.

''My grandfather'', he said.

''Who will be here after you'', the man asked after passing through a few generations.

''My children'', he said.

''Just imagine that a place where so many persons come and go without staying permanently, what can it be other than an inn?'' the man said.

Having uttered this he came out. He alone ran after him and enquired:

''Who are you?''

''I am Khizr'', the man replied.

Having heard this his pain increased. Hence he came back and lay on the bed. But he was all the more restless with peace nowhere to be found. Finding no peace of mind he rode for recreation outside his palace. In the meantime he heard a voice saying:

''Ibrahim! Awake before you are awakened through death.''

Hearing this he kicked out the throne and rushed out of the city in disguise. He was passing through forests and plains on foot

weeping over his sins.

Leaving aside his kingship and donning robe of a mendicant he reached Nishapur crossing many forests. There he found a cave which was very famous and horrible. It was here that he kept on praying for nine years. Every Friday he would come out of the cave, collect wood from the forest and sell them in the market of Nishapur. Out of this income he would give away half in the way of Allah and having purchased bread with the rest he would say Friday prayer and then go back to his cave.

Once it was so cold that even his ablution (wudu) water got frozen. But he broke the snow and performed ablution with this water. In the morning he felt the cold biting and had a desire of warming with fire. During the prayer he felt as if someone had made him to wear a leather garment. Having said his prayer he got engaged in counting beads and praising Allah. When the session was over he found a dragon keeping him warm.

It is narrated that Hadrat Ibrahim Ad'ham (may mercy of Allah be upon him) passed 40 years bewailing and lamenting and wandering in deserts till he reached Makkah. The news of his arrival was anyhow reached the pious and virtuous men there. All of them came to greet him. When he came to know of this he kept himself from the caravan so that nobody could trace him out. However the servants of the virtuous men of *K'aba* located him but could not actually recognize him and hence they enquired:

''Where is Ibrahim Ad'ham as the virtuous men of *K'aba* has come to greet him?''

''What do the virtuous men want of that infidel?'' he said.

Hearing this they beat him mercilessly saying:

''You call such a saint an infidel; you are yourself an infidel.''

''I also say the same'', he said.

When they left he said to himself:

''Did you see the punishment of your doing? Thanks Allah,

I did not let you attain success in your aim and you could not enjoy the greetings of the saints of *K'aba*.''

Thereafter he settled in the *K'aba* and lived on the sweat of his labour. Sometimes he would look after the *harvest* of someone else, at other times he would fetch wood from the forest to be sold in the market.

It is narrated that once he saw a saint complaining against his poverty. Thereupon Hadrat Ibrahim Ad'ham (may mercy of Allah be upon him) remarked:

''It seems you have got saintliness free of cost.''

''Can saintliness be purchased?'' the saint quipped ''Yes! I have purchased saintliness in exchange for the kingdom of Balkh and I consider it to be a cheap bargain'', he said.

It is related that a person brought one thousand *dirhams* to the Hadrat and entreated him to accept the amount.

''I never take anything from the destitute'', Hadrat Ibrahim said.

''I am not a destitute but a wealthy person'', the person said.

''Do you not entertain a desire to multiply your wealth'', the Hadrat asked.

''Certainly yes'', he replied.

''Then lift your money, for you are certainly the chief of the destitutes'', the Hadrat said.

Hadrat Ibrahim Ad'ham (may mercy of Allah be upon him) once observed:

''Anyone whose heart is not stuck to Allah in three states should take it a sign that the door is closed for him; first while reciting the Holy Qur'an; secondly, during *salat;* and thirdly, while remembering Allah.''

He further said:

''The sign of a mystic is that he meditates, takes lesson

from everything and keeps praising Allah.''

He once said:

''When two curtains are raised, the heart of the devotee get drenched with the rain of the Light of Allah. First, that he does not agree on the kingdom of the two worlds; secondly, he is not sad if something is snatched away from him; thirdly, to be happy with something is the sign of being greedy and sadness that of anger.''

It is narrated that he performed many Hajj on foot and served as attendant of the *K'aba* for 50 years. But he never drank *Zam zam* water after pulling from the well, because the bucket for pulling water was made at the royal expense.

He worked the whole day as a labour and spent his earning over his disciples. One day he made late in approaching his disciples. They took meal and went to sleep. When he came and found his disciples in deep sleep he thought that they slept in the state of hunger. Hence he sat down for cooking food. But the fire was not consistent enough to cook properly and hence he was feeling vexed. In the meantime one of the disciples got up and submitted:

''What are you doing?''

''I am cooking food so that you may eat after getting up, he replied.

Having heard this he got very much ashamed and said to his companions:

''What do we think about him and how affectionate he is!''

Once Caliph Mu'tasim billah asked him:

''What business do you do?''

''The world I have entrusted to the desirous of the world and the Hereafter for those who want it; but I have kept remembrance of Allah alone for myself together with the vision of Allah in the Hereafter.''

Hadrat Ibrahim (may mercy of Allah be upon him) is reported to have said:

''I once asked a contented pious person: ''Wherefrom do you eat and what's the source of your income?''

The pious man replied:

''I know nothing about it and hence ask the nourisher.''

He narrates:

''I once purchased a slave and asked his name. The slave replied:

''My name is what you give me.''

''What do you eat?'' I asked

''Whatever you give me to eat'', the slave replied.

''What do you wear?'' I asked.

'Whatever you give me to wear'', the slave replied.

''What's your desire?'' I asked.

''What is a slave to do with the desire?'' he replied.

He says that having heard him say all these I spoke to myself that never in life I adopted such prayer of Allah. Now I should learn the method and etiquettes of prayer from this slave.

Once he observed:

''I have four mounts to ride over. Whenever I feel any hardship, I ride over the mount of gratitude; whenever the matter of obedience arises, I ride over the mount of sincerity; if a sin is committed, I ride over the mount of repentence; when any calamity befalls, I ride over the mount of patience.''

It is narrated that once a certain person entreated for giving some counsel: He said:

''Unfasten what is fastened and fasten what is unfastened.''

''I understand not what you say'', he submitted.

''Open the fastened purse and shut the tongue which is open.''

There is a narrative that he once told a person in course of circumambulation: you can't achieve the status of the virtuous unless you pass through four hard stages: first that you close the door of comforts and open the door of labour upon you; secondly, close the door of honour and open the door of dishonour; thirdly, close the door of sleep and open the door of wakefulness; and fourthly, close the door of richness and open the door of medicancy.

A certain person is reported to have submitted to the Hadrat:

''O Shaikh! I have done much wrong to myself, hence give me some counsel.''

The Hadrat observed: ''I tell you, if you accept them'':

''Firstly, that when you disobey Almighty Allah, don't eat from the sustenance provided by Allah.''

''Wherefrom should I eat then?'' he submitted.

''It is not befitting to disobey One Whose provision you live on'', he said.

''Secondly, that if you resolve to commit a sin, do it after going out of the border of Divine Kingdom.''

''The entire universe belongs to Him, where can one go?'' he submitted.

''It does not behove of a man to commit sin right within His territory.''

''Thirdly, one should commit sin at a place where He can't see''.

''This is impossible as he is aware of the secrets of the hearts'', he said.

''When you eat from His Provisions and live in His territory then how far is it justified to commit sin?'' he said.

''Fourthly, when the Angel of Death make an approach tell him to allow time for repentence.''

''When it is the case one should ask forgiveness before

facing the Angel.'' he said.

''Fifthly, drive out the *munkar nakir* (the names of two angels who examine the souls of the departed in the grave) of your grave.''

''I can't do even this'', he submitted.

''Then keep yourself ready to answer their questions'' he said.

''Sixthly, when the sinners will be ordered to go to Hell after judging the accounts, you should refuse to go to Hell.''

''This is also not possible'', he submitted.

''Then commit no sin'', he said.

It is narrated that once some people submitted to him:

''What's the reason that Almighty Allah doesn't grant our supplication?''

He observed:

''You know Almighty Allah but obey Him not; you recognise the Messenger of Allah but follow him not; you recite the Holy Qur'an but don't practise it; you eat from the bounties of Allah but pay no thanks to Him; you know that Hell is meant for the sinners, but fear Him not the least; you consider death a truth, but make no arrangement for it; you bury your kiths and kins with your own hands, but take no lesson, how can supplication of such a person be granted?''

Once he was in a boat. A strong wave lept towards the boat.

He lifted the Holy Qur'an and facing the waves said:

''O Allah! Would you drown me in a state that your Book is present with me.''

All of a sudden the fury of the river was reduced.

Once he was travelling with a group of saints. Having reached a fort he found a heap of wood and decided to pass the night there. Fire was lighted in the night.

One of the saints said:

''Had there been the permitted meat we would have roasted and eat on it.''

''Almighty Allah is Omnipotent'', he said and got himself engaged in prayer.

In the meantime a tiger roared and a zebra appeared running ahead of it. The saints caught the animal and got it slaughtered, while the tiger looked silently.

4. Shaikh Abdul Qadir Gilani

(1078-1166 C.E.)

Shaikh Muhiyiddeen Abdul Qadir Gilani (may Allah bless his soul) was born at Nif or Naif in the district of Gilan, south of the Caspian on the first of Ramadan 471 Hijra. At the time of his birth his mother was 60. It is the age when a woman loses hope of giving birth to a child or at least a child of sound health. His father Abu Swaleh was a very pious man and his mother Fatima was a very virtuous lady.

His mother, being an accomplished lady, played the role of his teacher, guardian and guide. She taught her loving and love- worthy son everything good and virtuous on this earth and the Hereafter. After drinking deep under the feet of her mother, Abdul Qadir expressed his burning desire to go to Baghdad for acquring more knowledge. Baghdad was then the highest centre of learning in the whole world. Although it was very painful to her to endure separation from the apple of her eyes, but his lofty mission forced her to accept the noble proposal of her son. She was utterly convinced of the success of her son in his purpose because she had taught him to be truthful, righteous, honest and patient in all his dealings and hardships in life. Thus the qualities of truth, honesty and uprightness were running in his veins like blood. The innocent child had promised his affectionate mother to keep to her teachings.

Very soon her guidance was put to acid test. At the time of his departure his mother sewed in his under garments forty gold dinars for his expenses in Baghdad with the fresh advice to speak the truth under all circumstances. And the son promised again to follow her instruction. He joined a caravan of merchants to Baghdad. On the way the caravan was attacked and looted by a band of robbers. The

robbers asked all the members of the caravan to deposit all their valuables and belongings with them. Some of them made up their mind to keep their valuables a secret. Abdul Qadir was watching alone the incident from a distance. At the end some of the robbers enquired the boy if he had anything valuable with him. The truthful and upright boy disclosed very boldly and honestly that he was carrying with him forty dinars given by his mother. But the robbers fell in confusion due to the straightforwardness of the boy and carried him to their chief. The chief put the same question to the boy and the latter again stated the truth.

"Where is the money ? " he asked.

"It is here sewed up in my under garment", the boy said unhesitatingly.

The chief of the robbers was wonder struck at the bold disclosure of the secret by the boy and asked:

"Why did you reveal your secret while others concealed theirs ?"

The righteous boy replied:

"I have only obeyed the order of my mother who had asked me to speak the truth, come what may."

At this plain truth of the boy the chief stirred from within, wept bitterly for their past sins and returned all the valuables grabbed from the merchants. And from that day on, they not only abandoned robbery but also became God-fearing and righteous. Thus the truth and honesty of a boy changed the entire course of their lives and filled them with light and fairness.

To satisfy his thirst for knowledge, Shaikh Abdul Qadir went to nearly every renowned Shaikh of the time including, Shaikh Abul Wafa Ibn Aqil, Shaikh Muhammad bin Al-Hasan Al-Baqalani and Abu Zakaria Tabrizi. He learned the *Tariqat* at the hands of Shaikh Hammad bin Muslim Al-Dabbas, Abi Sa'id Al-Makhzumi, a renowned shaikh who was the head and teacher of seekers on the path, under whom many of the renowned shaikhs of Baghdad had studied, also known as Shaikh Al-Mubarak Sa'id bin Al-Hasan. He

was the one who handed down the order's traditional clock (*Sajjada*) to Shaikh Sa'id also commissioned him to head his then modest fellowship and school in Baghdad. He once said:

> "Shaikh Abdul Qadir received the cloak at my hand, but in fact, I also received my cloak at his hand."

The School became known as the fellowship, also known as the Madrasa of Shaikh Muhyiddin Abdul Qadir Gilani.

He once related:

> "At the beginning only two or three people came to hear me, then others heard about me and the place was soon crowded. After that, I used to sit in the mosque at *Bab al-hilba*, which became too small to handle the large crowds of people who would come even at night, carrying candles and torches to see their way. My chair was then carried to the main street, then to the outskirt of the city, which became the new gathering place. People would come on foot, on horses, mules, mares, and camels. You could see them standing in a huge circle numbering merely seventy thousand at some meetings."

His regular meetings gathered more than four hundred scribers. Shaikh Al-Sha'rani described Shaikh Abdul Qadir's fellowship (*tariqa*) as follows:

> "His practice was based on the foundation of Allah Almighty's Oneness *(Tawhid)* in description, jurisdiction, and performance."

He used to adddress his companions saying:

> "Follow and do not invent; obey and do not pervert."
>
> (Futuh al-Ghaib chapter 1).

> "If you find in yourself a failure to comply with an obligatory precept of the *Shari'ah*, then you should realize that Satan has played a trick on you and allured you."
>
> (Al-Tabaqat Al- Kubra, page 129).

He firmly stated:

> "Any truth (*Haqiqa*) which is not supported by the active testimony of the divine laws (*Shari'a*) is atheism."
>
> (Al-Fathur Rabbani, p. 159).

In his greatness, he stood humbly with children and servants and spoke kindly to them. He frequently sat in the company of poor people and befriended them, stroking their shoulders. He never knocked at the door of any minister or sultan. When the Caliph or his ministers visited him, he would leave the room before their arrival, then afterwards re-enter to avoid standing up for them.

In his book *Qata' idul Jawahir*, Harada described him as follows:

> "I have never seen anyone of better character, more magnanimous, more generous, kinder at heart, more trustworthy or loyal to his promise and friendships than our master, Shaikh Abdul Qadir."
>
> Despite his revered status, profound knowledge and exalted station, he would stand and converse with the common people, honour the elders, initiate greetings, sit with the meek and humble himself to the poor."

Imam Al-Hafiz Abu Abdullah Al-Birzali described him as follows:

> "His prayers were always answered. He was easily inclined to shed tears, contemplative, and continually invoking Allah's remembrance. He was cheerful, generous, and magnanimous. He possessed vast knowledge, honourable character, and maintained an ever increasing devotion and steadfastness in his studies."

Ibn Kathir described the admonitions of Shaikh Abdul Qadir saying:

> "He enjoined the people to do what is good and to abstain from what is evil. His admonitions addressed caliphs, ministers, people in authority, judges, companions and the

masses. Standing in the pulpits of the mosques, he reprimanded them in the presence of witnesses, as well as during his public addresses. He disavowed the civil appointment of any unjust person, chose Allah's blessings over anyone else's wrath, and was not affected by any reproach."

He reopened the door for the renewal of one's covenant with Allah Almighty and Muslims came forward in crowds to repent, agreeing not to associate partners with Allah Almighty, not to deny Allah's favours, not to reject the faith, not to create divisiveness, not to invent new ways of life, not to introduce new ideas into Allah's perfect religion, not to be unjust, not to neglect what Allah Almighty enjoined upon them, not to sacrifice their lives for the sake of the world, and not to forget the Hereafter."

His students were among the poor and the rich, the ruler and the subject, and after their repentance and renewing their faith, they followed his teachings with great love, sincerity and devotion, and thus regained their dignity and integrity as human beings. For over half a century, Shaikh Abdul Qadir was able by Allah's leave to revive an entire generation, and the repercussions of such work are still being felt.

Shaikh Abdul Qadir Gilani called upon the people to correct themselves, to cleanse their hearts, to dispel the love of the world from their hearts and instead to fill them with the love of Allah Almighty. He exhorted them to follow the Messenger of Allah (peace and blessings of Allah be upon him), to abstain from affectation, to dispel arrogance, hatred, jealousy, envy, perfidy, hypocrisy and falsehood. He called upon them to break their attachments to the world and dependence on its patrons, and instead turn to Allah Almighty for all their needs, for He is the Sustainer and Cherisher of the universe.

Those days, the conflict between the exponents of *Shariat* (tenets) and *Tariqat* (spiritualisim) was at its hight. Shaikh Abdul Qadir Gilani took a middle course between the two extremes - spiritualism of Mansur Hallj and rationalism of Mutazilla. To get

the fullest expression of *Shariat* (tenets) and *Tariqat*, he went rigorous spiritual meditation and by the grace of Allah the Almighty, his person contained a delightful balance between the two. He is therefore, called *Mohiuddin* - The purifier of religion.

His writings are very much effective and remarkable. His most renowned books are:

1. Futuh-al-Gheyb:

A remarkable book on mysticism.

2. Ghuniya-tut-Talibin:

A comprehensive book dealing with the principles of *Shariat* and *Tariqat.*

3. Futuh-ar-Rabbani:

A collection of his lectures and discourses.

A model of simplicity, selflessness, righteousness, the mystic saint of Islam expired on the 11th Rabi-us-Sami 561 A.H. at the age of 91 years.

To this day his life and teachings illuminate the hearts of Muslims in the four corners of the world.

5. Saikh Shahabuddin Suhrawardi

(O.B. 1234 C.E.)

In the 13th century there appeared three great figures Shaikh Muhi-ud-Din Arabi (Ob. 1248 C.E.), Maulana Jalal-ud-Din Rumi (Ob. 1273 C.E.) and Shaikh Shahabuddin Suhrawardi (Ob. 1234 C.E.), who consolidated the thought of their predecessors and gave to mysticism a consistent philosophy, a discipline and a warm fund of emotions. All the three had met each other.

Shaikh Shahabuddin Suhrawardi wrote his *Awarif-ul-Ma'arif* which is a book of moderate or centrist mysticism and was, therefore, readily accepted by the mystics of all schools. *Awarif* contained exact explanations of the mystic terms and dealt with the principles of *Khanqah* organization and discipline. It had a practical bias and a practical value. The book was brought to India very early, probably by the disciples of the Shaikh himself. The Chishtis also prized it very greatly. Shaikh Faridud-Din Mas'ud Ganj Shakar used to teach it to his elder disciples and a later mystic *tazkirah* attributes a summary of this work to him.

The spiritual order which flourished in India simultaneously with the *Chishtia order* was the *Suhrawardia Silsilah.* It was founded by Shaikh Najibud'din Abdul Qadir Suhrawardi (Ob. 1169) a native of Suhraward, a town in Jibal, the ancient Media; but was developed by his nephew, Shaikh Shahabuddin Suhrawardi. He sent many of his disciples to India but Shaikh Bahauddin Zakariyya alone succeeded in firmly establishing the *silsilah* in India, particularly in Multan and Sind.

Sheikh Shahabuddin Suhrawardi laid down the following fundamental principles for the mystics entrusted with the task of organising *khanqahs.*

1. The people of the *khanqahs* should establish cordial relations with all men *(khalq).*
2. They should concern themselves with Allah, through prayers, meditation, etc.
3. They should abandon all efforts at earning a livelihood and should resign themselves to the Will of Allah.
4. They should strive for the purification of their inner life.
5. They should abstain from things that produce evil effects.
6. They should learn the value of time.
7. They should completely shake off indolence and lethargy.

The *Ahl-i-Khanqah* (people of a khanqah) were divided into two categories: permanent residents *(muqiman)* and travellers *(musafirin).* A traveller desiring to stay in a *khanqah* was expected to arrive there before the *asr prayers.* If he arrived late, he was advised to pass the night in some mosque and join the *khanqah* the next day. As soon as a guest arrived he was expected to offer two genuflections of prayer and then greet the residents of the *khanqah.* If the visitor decided to stay on after third day, he had to undertake duties in the *Khanqah* and help the inmates in their day- to-day work. The servants of the *khanqah* were instructed to show extreme hospitality to all guests and were strictly warned against ridiculing those who were ignorant of the mystic customs and conventions.

The permanent residents of the *Khanqah* were divided into three grades: *Ahl-i-Khidmat, Ahl-i-Suhbat* and *ahl-i- Khalwat,* according to their standing and the nature of duties assigned to them.

Strict discipline was maintained in the *khanqah* and elaborate rules were laid down for the guidance of inmates: How to talk to the Shaikh; how to deal with visitors; how to sit in the *khanqah;* how to walk; how and when to sleep; what dress to wear...on these and similar other topics minute instructions were given to the people of *khanqah.* The Shaikh sternly dealt with those inmates who were found guilty of the slightest irregularity.

If a *Khanqah* had no endowment *waqf* for its miantenance, the Shaikh could either instruct his disciples to earn their livelihood or permit them to beg or ask them to sit in the *khanqah* resigned to His Will. If a *khanqah* had no Shaikh but was run by a group of men of equal spiritual status (*ikhwan*) the same three courses were open to them.

Due to the Ghuzz and the Mongol devastation of Ajam' many of the disciples of Sheikh Shahabuddin Suhrawardi migrated to India. ''I have many disciples in India'', Sheikh Shahabuddin Suhrawardi is reported to have remarked. Sheikh Jalal-ud-din Tabrizi, Qazi Hameed-ud-din Nagauri, Sayyid Nur-ud-din Mubarak Ghaznavi, Shaikh Baha-ud-din Zakariyya, Maulana Majid-ud-din Haji, Shaikh Zia-ud'din Rumi were among his celebrated *khalifahs* in India.

Each one of them had a distinguished career in his own sphere.

The ''Stations'' *(maqamat)* which a mystic had to cover have been enumerated by Shaikh Shahabuddin Suhrawardi in his *'Awarif-ul-Ma'arif* - the guide book of almost all the IndoMuslim mystics of the thirteenth century:

First Stage:	Tauba	(Repentence)
Second Stage:	Wara'	(Abstinence)
Third Stage:	Zuhd	(Piety)
Fourth Stage:	Faqr	(Poverty)
Fifth Stage:	Sabr	(Patience)
Sixth Stage:	Shukr	(Gratitude)
Seventh Stage:	Khauf	(Fear)
Eigth Stage:	Raja	(Hope)
Ninth Stage:	Tawakkul	(Contentment)
Tenth Stage:	Riza	(Submission to Divine Will).

1. Etymologically *tauba* means 'return', and *tauba'* really involves the turning back from what Allah has forbidden through fear of what he has commanded. *Tauba* is a very comprehensive act which appertains to the present to the past and to the future of the repentant.
2. *Wara* means abstaining, in word, thought and deed, from all unnecessary and unseemly occupations, though they may be permitted by the *Shari'at.*
3. *Zuhd* is giving up of interest in all worldly goods and attractions and a heart free of all desires.
4. *''Faqr''* is a special distinction of the poor who have renounced all things external and internal, and have turned entirely to the Causes. Its form is destitution and indigence, but its essence is fortune and free choice.
5. *Sabr* means that whether a man is visited by a blessing or a misfortune, he should consider it from the divine source and bear it patiently.
6. *Shukr* means expressing gratitude to Allah, explicitly and implicitly, through tongue and through heart.
7. *Khauf* signifies terpidation lest one's evil conduct may have unpleasant consequences in the future.
8. *Raja* means looking for a desire contingency in the future.
9. *Tawakkal* means one's affairs to Allah. It is confidence in Allah that he will provide your daily bread. Without this faith in Allah, no higher spiritual attainment was possible.
10. *Riza* is equanimity towards Fate, whether witholds or bestows, and spiritual steadfastness in regarding events, whether they be the manifestation of Divine beauty (*Jamal*) or of Divine majesty (*jalal*), so that it is all one to a man whether he is consumed in the fire of wrath or illuminated by the light of mercy because both wrath and mercy are evidences of Allah, and whatever proceeds from Allah is good in His eyes.

Shaikh Shahabuddin followed the way and traditions of his

spiritual teacher. He preached in Baghdad under court-patronage. Besides, one occasion, he performed the onerous duties of an ambassador of Baghdad to the court of Irbal. The Shaikh helped the Abbasid Caliphs in critical moments. When the Khawarzim Shah invaded Baghdad, he went out to dissuade him from attacking the city.

6. Khawaja Moinuddin Chishti

(1142-1236 C.E.)

The middle of the sixth century was a period of great strain and stress not only in India but in the world of Islam. There were disturbances, disruptions, strife and disorders in almost all the territories where the banner of Islam was afloat.

In India, Ghaznavid dynasty was breathing its last and the Ghorids were preparing to replace it. At last, Bahram Shah, the last ruler of Ghazni was dethroned and Alauddin came to power. During this period Lahore was made the capital through the efforts of his nephew Shahabuddin. The old city of Ghazni could not stand the onslaughts of a series of revolutions and was devastated to a great extent.

But Sistan and Khurasan were facing dilapidations of the worst kind. Heartless and ferocious marauders and plunderers were adding to the troubles and miseries of the people in general. Loot, arson and murder had become the order of the day. There was none to come to their rescue. The Muslim king Sanjar, although a great fighter with a big army of fearless warriors tried his best to stem the advancing steps of the Tartars failed to turn the tide. Sultan Sanjar was routed in 536 A.H. and fled for life.

The same year i.e. 536 A.H. Hadrat Khawaja Moinuddin Chishti (may mercy of Allah be upon him) was born in Sistan. But he was brought up in Khorasan where Turks and other religious sects were ravaging the territory.

His father, Khawaja Ghayasuddin Hasan was a wealthy and influential person of the country who had come to Khorasan in search of peace but could not get it there too.

At the tender age of 13, Moinuddin saw with his own eyes such a critical, horrible and dreadful situation that tears of blood would roll down his cheeks. All this happened right in his childhood. His father died when he was fifteen. After some days his mother too left him for ever. Thus he was left alone in this world of sorrows and sufferings. His entire existence was deeply wounded. He was now a heart-broken person. But since Almighty Allah had decided to train him in hardships and distress in course of his spreading of Divine Message, he was brought to the state of orphanage the Messenger of Allah (peace and blessings of Allah be upon him) experienced during his childhood.

Personal tragedies, social evils and moral degradation of the people stirred him from within. His inner being was completely transformed. He was then quite tired of the worldly pleasures and comforts and got himself absorbed more and more in spiritual feelings. He was passing through new experiences of heart and soul that he came across something which made him a new man in letter and spirit.

Once he was watering the garden which he had inherited from his father that he met a holy divine named Ibrahim Qanduzi. Khawaja Moinuddin showed him great respect and kissed his hands out of utmost regard. Following this he made the saint seated comfortably under a shady tree and brought a bunch of grapes for him and sat before him in deep reverence. The saint, on the other hand, was also deeply impressed with the spiritual height and sense of service of the young Moinuddin. Hence he decided to give the boy a genuine taste of spiritual purity and devotion. He took out a piece of chalk from his armpit, cut it a little from his teeth and put the piece into his throat. No sooner that the piece of chalk went down his throat that his entire being was completely changed.

What to speak now: Everything looked changed. Neither the world nor its luxuries and valuables had any meaning for him. He went to the extent of aloofness that he severed all his relations with friends and relatives. He lost no time in selling his garden, his property and other belongings and distributed the money among the

poor and needy. He was now nothing but seeker after Truth.

His thirst for more knowledge and spiritual attainments led him to Bukhara and Samarkund. Both of them were then noted centres of learning. It was there that he learnt the Qur'an by heart and obtained knowledge of various physical discipline. After his studies in Quranic exegesis, Hadith, Fiqh and various other disciplines, he moved towards the west. During the journey he passed through Nishapur which played a vital role in his mental and spiritual make-up. But during this journey he never stopped to meet any of his friends or relations.

Gradually he arrived at Harun near Nishapur where he came across Shaikh Uthman Haruni, a great saint. He called on the Shaikh and entreated him to allot a place in the row of his disciples. But how he was enrolled as the disciple of the Shaikh was very interesting. He himself narrated it in his own words:

> "I appeared before Shaikh Uthman Haruni with utmost regard and put my face on the ground. The Shaikh ordered: ''I did accordingly. Following this he ordered: Recite *Surah Al-Baqra.*" I recited the whole *Surah* with utmost regard. He then asked me to chant *Subhan Allah* sixty times. I carried out this order too. After passing through these stages the Shaikh stood up, took my hand in his hand, looked towards the sky and said: "I made you able to find access to Allah."

Hadrat Khawaja Moinuddin Chishti stayed with Shaikh Uthman Haruni for two and half years and passed through hard trials and turbulations. It was the period of fearless fight against his innerself. It was the time of attaining spiritual heights.

After drinking deep under the feet of his spiritual mentor Shaikh Uthman Haruni, he left for Baghdad which was then a very famous centre of learning and wisdom. Scholars from far away countries had assembled there to quench their thirst. After accomplishing the Hajj pilgrimage, he proceeded to Sanjar and served there Shaikh Najmuddin Kubra for two and half years. He put his step on the soil of Baghdad in 563 A. H. There he met a number of spiritual

divines including Shaikh Ziauddin, Shaikh Shahabuddin Umar Suhrawardi (founder of *Suhrawardia order*), Shaikh Yusuf Hamdani, Shaikh Abu Saeed Tabrezi etc.

At Isphahan he came across a great saint and divine Shaikh Mahmud Isphahani. It was the meeting of two great spiritual heads. Both of them drank deep from the spiritual fountains of each other. Khawaja Qutbuddin Bakhtiyar Kaki was then in Isphahan and was about to join the spiritual circle of Shaikh Mahmud Isphahani but on the arrival of Shaikh Moinuddin Chishti he changed his mind and joined the circle of his disciples.

Thereafter Hadrat Moinuddin reached Kharquan and for about two years he enlightened the dark bosoms of the people living there.

India was then presenting an amusing spectacle and it was a novel experience for the Shaikh to witness such people and their environment. The country was inhabited by the idolator Hindus. It was a land of idol-worship and the entire country was immersed in the darkness of polytheism. *Tawhid* was nothing more than a mental conception. It was nowhere in practice. The Hindus would bow their heads not only before their idols but also animate and inanimate objects like animals, trees and other objects of nature. There was no other country in sight which had deviated so much from the path of guidance and righteousness. The Shaikh must have thought that India was the country that needed guidance most of all. It was obvious from the attitude of the Shaikh that while he never halted at any place for a longer period, took a decision to stay permanently in India to bring people back to the right path. With the light of guidance in heart, the Shaikh reached Lahore and thought over the place to be made the centre of his teachings and guidance.

It was the time when Lahore was the centre of wealthy Muslims and men of learning. There was also no dearth of Muslim religious teachers, scholars, divines and spiritual heads. They welcomed the strangers and travellers from foreign lands and fitted them with joys and wealth. But the Shaikh was least interested in valuables and luxuries. Hence he did not like the place for being his centre.

He left the place. But instead of making a choice for Delhi he moved to the city of Ajmer to make it his centre of spiritual activities. The reason of this amazing selection seems nothing but Divine Guidance.

Ajmer then had a deserted look from learning and spiritual point of view. Islam had not yet taken root in its soil. Armies of conquerors had so often passed through this land but the caravans of light and learning never touched it.

Hadrat Khawaja Moinuddin Chishti arrived in Ajmer in 591 A.H. during the rule of Rai Pathora. He did nothing to antagonise the Hindu ruler. His mission was simply that of love and sympathy, purity and simplicity, piety and purity,guidance and righteousness. In a short time, the entire area was agog with the truth of *Tawhid* (Oneness of Allah). Men and women in thousands took the oath of allegiance on his hands.

Alarmed with the popularity among the masses, the divine saint was ordered to leave Ajmer. Khwaja Ajmeri asked for some time. In the mean time, Shahabuddin Ghaori invaded Ajmer and gave a crushing defeat to Prithvi Raj Rathore, the ruler of Ajmer. It is said that Shahabuddin Ghaori succeeded only due to the blessings of the holy saint.

Khwaja Saheb was known for his piety, simplicity and humanitarianism and was acclaimed spiritual head of the sub-continent.

The great muslim saint passed away on the 6th of Rajab, 633 A.H. at the ripe age of 97.

Khwaja Saheb made a lasting contribution to mystic literature when he collected the lectures and discourses of his spiritual guide and teacher Shaikh Usman Harooni. The collections are *Anisul Arwah* and *Dalil-ul-Arfin.*

7. Hadrat Khawaja Qutb-ud-Din Bakhtiyar Kaki

(-633 A.H.)

Hadrat Khawja Qutb-ud-Din Bakhtiyar Kaki was born in Aush, a town at Ma'unnahar in Farghana. His father passed away when he was only one and half years old. His mother took upon herself full responsibility of his education. He took lessons in the Qur'an from Aba Hafas who taught the Qur'an to the children in a mosque.

Khawaja Kaki reached Baghdad from Aush. It was here that he took *bai't* at the hands of Hadrat Khawaja Moinuddin Chishti in the mosque of Imam Abul Lais Samarkundi. It was done in presence of spiritual divines like Sheikh Shahabuddin Suhrawardy, Sheikh Ahmad Kirmani, Sheikh Burhanuddin Chishti, and Sheikh Muhammad Safahani.

After having *bai't* he indulged heart and soul in *salat* and sending *duruds* to the Holy Prophet (p.b.u.h.). During this period his mother chose a very beautiful girl for his marriage.

Thereafter he took to long journeys. At Ghazni he came across a great spiritual divine. He was totally detached with the worldly life and activities. Whatever he received in the day he would give away by the evening; and whatever he received in the evening he would distribute by the next morning. Nobody went back empty handed from his abode. he would feed the poor and clothe the naked. He was heard saying:

> ''I did rigorous spiritual exercises for forty years without a break but got no light; but I got it only when I began to sleep less, speak less, eat less and mix with people less.''
> (*Fawa'idus'saliken*).

Khawaja Kaki states:

> ''I was once making journey through a river to visit a great spiritual guide. I had already come to know through my spiritual vision that only bones were left in his body. He had a strict practice of being in the public kitchen after saying the *Chasht Salat* and distributed thousands of maunds of cooked food among the needy and remained there till *Zuhr Salat.* After this duty being over, he would go back to his prayer carpet with the instruction that the needy persons should be sent to him. He would fulfil their needs by giving them any amount from under the prayer carpet.''
> *(Fawa'id-us-Salikin Majlisi).*

When he arrived at Multan enroute to Delhi he came across a famous spiritual guide, Hadrat Sheikh Baha-ud-Din Zakariya who greeted him gracefully. Khawaja Qutb Kaki stayed there for sometime. During this period the Mongols attacked India and the ruler of Multan came rushing to the Khawaja for blessing and supplication and the Mongols fled away after tasting defeat. From Multan the Khawaja left for Delhi. When he reached the border of Delhi Sultan Shamsuddin Iltutmish welcomed him with pomp and requested him to stay inside the city. But the Khawaja perferred to settle at kulukbari. The Sultan used to visit him twice a week to receive his blessings.

Although Sultan Iltutmish was devoted to him yet he was passing a life of starvation. But inspite of such a sad plight he would give away what he received from any quarter. The day he had nothing to eat with the men in his circle he would ask his attendant to give them water to drink at least so that the day was not bereft of His blessings.

Khawaja Bakhtiyar Kaki was so much above want that once Sultan Iltutmish came to him with several villages to be offered to him but he refused to accept the offer saying that had the Khawajas had accept any village from anybody he would have done so; if he did so how would he show his face to the Khawajas on the Day of Judgement.

Hadrat Khawaja Kaki did rigorous spiritual exercises. During his earlier period he would sleep a little but at later stage he would not sleep a wink. Most of the time he remained in the state of unconsciousness.

Before his death he had left a will that his funeral prayer should be led by one who had never indulged in adultery had never missed the *Sunnah salats* before *Asr* and had always said his obligatory *salats* in congregation from the first *takbir*.. These conditions were fulfilled by none other than Sultan Iltutmish who was asked to lead the funeral prayer.

A few days before his final departure he had offered his *Id Salat* in the Idgah. While coming back he stopped at a place saying to men in his company that he was having smell of *''Ishq''* (deep passion) from the place. thus the owner of the land was called and the Khawaja purchased the land which was later to be made his burial ground.

Hadrat Khawaja Fariduddin Ganjishaker has collected the discourses of Khawja Kaki from his seven sittings. It contains almost everything required by a devout. The Khawaja Kaki said:

> ''A devout should eat less, for if he eats to the fill, he is the worshipper of his self. One should eat only to maintain the power of worshipping. His garments should not be attractive, for if he puts on clothes for show, he is the robber of the divine path. Moreover, he should speak less, sleep less and keep away from the filth of the world.

Hadrat Khawja Bakhtiyar Kaki has exhorted the devouts to keep strictly to the path of *Shariah*. A devout should never deviate from the path of *Shari'ah*. Even in the state of unconsciousness, he would regain consciousness to offer *salats*.

8. Hadrat Khawaja Fariduddin Ganjishaker

(569-644 A.H.)

Mas'ud by name he was known as Fariduddin, but he gained fame as Baba Ganjishaker. A number of reasons are advanced for the title of Ganjishaker. The compiler of *Sair-ul-Arifin* states that once during the period he was receiving spiritual training under his mentor Hadrat Khawja Bakhtiyar Kaki, he observed fasts for seven consecutive days. One such day of the time of *Iftar* (breaking of fast) he was going to meet Khawaja Bakhtiyar Kaki. On his way he slipped down in mud so that a portion of mud went into his mouth. But by the grace of Allah the mud became sugar. Having reached his mentor he described the whole event. Thereupon he remarked, ''if the soil became sugar in your mouth, Almighty Allah would turn your entire existence into sugar and you would always remain sweet.'' From that day on he became famous as ''Ganjishaker.''

According to another version, Khawaja Fariduddin once observed fasts for days together. One day he found nothing to eat after breaking the fast and in a state of pressing hunger he put some pebbles in his mouth. But these pebbles became sugar. When the news of this event reached Khawaja Bakhtiyar Kaki he remarked: ''Farid is 'Ganji Shakar' (treasure of sugar).

As per *Jawahari Faridi*, he was very much fond of sugar. In order to make him inclined towards *salat* during his childhood days, his mother used to keep some sugar under the prayer carpet. Thus he found sugar on overturning the carpet after the prayer was over. This had made him very enthusiastic about saying *salat*. One day his mother was engaged in entertaining her guests and failed to put

sugar under the prayer carpet. But when Baba Fariduddin overturned the carpet at the end of his prayer he found sugar more in quantity. When his mother recalled she called her son for saying prayer. But she came to know that prayer had already been said and he had sugar as usual. From that day on he was called ''Ganjishaker.''

Shaikh Fariduddin was born in Khatwal in Multan in 569 A.H.. He received his early education from his mother who was a very pious and errudite lady. For further education She reached Multan which was then the centre of Islamic learning and seat of eminent Islamic scholar. He stayed in a mosque near Sarai Halwani. According to *'Sair-ul-Arifin'* he learnt *fiqh* from Maulana Minhajuddin Tirmidhi and memorised the whole Qur'an.

While *Ain-e-Akbari* makes mention of his journey to Qandhar and Siestan, *Rahat-ul-Qulub* adds some more places he visited.

He visited Baghdad and made his presence to Sheikh Shahabuddin Suhrawardi and achieved his blessings for several days. But his company left a lasting impression on Baba Ganjeshaker. As per Hadrat Khawja Nizamuddin Auliya, Khawaja Ganjishakar used to teach *Awariful-ma'arf* of Hadrat Sheikh Shahabuddin Suhrawardi very gracefully and enthusiastically leaving the taught ecstatic.

Hadrat Baba Ganjishakar reports:

> ''When I was making journey through Baghdad and its suburbs, I came across Khawaja Ajal Sanjari. I saluted him and he, answering my salam, shook hands with me. He took mercy on me and kept me as his guest for several days. During my stay there I saw that nobody went back empty-handed from his abode. He would give away even dates if he had nothing left with him. He blessed when I took leave of him.

In the outskirts there lived another saint who had no flesh on his body. Even birds and beasts were not to be found in the place he was living. I began to think how could he live at such a deserted spot and what would he live on? The saint turned towards me and

revealed that he was living in that cave for the last 40 years and he lived on nothing but grass and straws. I stayed with him for a few days and then left for Bukhara. There I met Shaikh Saifuddin Bakharzi. He was great and awesome. When I reached his assembly and saluted him he asked me to sit down. I took my seat. Thereafter he kept saying with eyes fixed on me that I would be among the saints with many disciples around me. Following this he put off his black blanket from his shoulder and put it on me saying 'put it on'. I did accordingly and stayed with him for a few days.

A large number of non-Muslims embraced Islam due to his guidance. During his stay at Ajodhan an ascetic named Sambhunath presented himself to Baba Ganjishaker. On seeing the Baba he became so awe- stricken that he fell down on the feet of the Baba and confessed Islam on the spot together with his followers. It is said that most of the neo-Muslim communities around Pakpattan had embraced Islam through the blessings of Baba Ganjishakar.

Hadrat Baba Ganjishakar would lay much stress on *salat, saum* (fasts), *Haj* and other affairs of *Shari'ah.* He himself never budged an inch from the path of *Shari'ah*. He was very regular in offering *salat* in congregation and asked his disciples to observe this practice of *Shari'ah* even if two men are there. He observed fasts the whole life for blessings and once observed addressing his disciples and followers that keeping fasts during Ramadan brings reward of a thousand years and countless evils are excluded from the accounts of the fast- observers. About *Zakat* he said that the *Zakat* of *Shari'ah* is that when two hundred *dirhams* are there five *dirhams* of Zakat should be taken out of the whole amount. But the *Zakat* of *Tariqat* is that out of an amount of two hundred *dirhams,* five dirhams should be taken out for oneself and the rest should be given in the way of *Zakat*. However, the *Zakat* of *Haqiqat* is that not a single *dirham* is being kept for oneself.

On one occasion he said to his disciples quoting a saint that when a person keeps away from three things, Almighty Allah lifts three things from him. Firstly, when a person evades Zakat, Allah takes back blessings from his wealth and property; secondly, one

who fails to perform sacrifice, Allah takes away peace from him; and thirdly, one who offers no *salat*, Almighty Allah takes back Faith from him.

9. Hadrat Nizamuddin Auliya

(1234-1325 C.E.)

The real name of Nizamuddin Auliya was Muhammad bin Ahmad bin Ali Bukhari and his title was Sultan-ul-Mashaikh Nizamuddin Auliya. This great spiritual guide, saint and mystic was the caliph of Hadrat Shaikh Fariduddin Ganjshaker. Both his grandfather Ali Bukhari and maternal grandfather Khawja Arab came together from Bukhara to Lahore. After staying in Lahore for a longtime, they came to Badaun and settled there. He was born in Badaun in 634 A.H. His father Khwaja Ahmad passed away right in his childhood when he was only five years old.

When Shaikh Nizamuddin grew a little, his mother got him admitted to a madrasa where he read the Holy Qur'an and other religious books. His mother worked as a guiding light for him and she gave her son the best education available. After learning the Holy Qur'an by heart, he began his studies in Arabic and Persian languages and Fiqh with great diligence and labour. In his student life he exhibited his great devotion to studies and learning.

His mother took him to Delhi at the age of 20 for higher studies in Theology. Maulana Shamsuddin and Maulana Kamaluddin, the two eminent religious scholars of their time instructed him in theology and he acquired vast knowledge in the subject from them. He also achieved amazing mastery over logic and his aptitude for debate and discussion struck dumb all those who came into contact with him. For his vast knowledge and erudition he was called Mulla Nizamuddin Bahhas (the great debater).

Besides his studies in theology he took deep interest in the service of Islam and conveying Message of Allah to His servants. But being dissatisfied with his present mission he left for Pakpatan

to drink deep under the feet of great Chishtia mystic and saint Khawaja Fariduddin Ganjeshakar. The saint warmly greeted and embraced him and placed his own cap (*kulah-e-chahar*) on his head as a token of formal initiation in Chishtia order.

As a disciple of Shaikh Fariduddin the young divine radiated piety, purity, righteousness and magnanimity. Very soon he became an object of attraction and people drew near him.

When Khawaja Nizamuddin completed his training in Chishtia order, Khawaja Fariduddin Ganjeshaker directed him to go to Delhi and settle there to carry out his sacred mission conveying the Message of Allah to His servants. In response to the instruction of his mentor Khawaja Nizamuddin came to Delhi, set up a *khanqah* (monastery) and started preaching Islam and training preachers to preach Islam.

In Delhi his name and fame spread like a wild fire. The number of his followers went on multiplying day by day. To his large number of followers and disciples he was *"Sultan-ul-Mashaikh"*. Very soon the time came when his *khanqah* became the centre of all missionary activities in India of those days. His preaching centre attracted men from all walks of life. All classes of people,nobles, princes, religious scholars, saints, mystics and divines would throng his centre and heard his discourses with rapt attention.

Hadrat Khawaja Nizamuddin Auliya raised himself above the level of needs and wants, desires and drives, urges and motives. Whatever he received by way of present or gifts in cash and kind, he forthwith gave the same to the poor and needy keeping nothing for himself. Scores of mendicants and *dervishes* were fed by him daily.

He had a charming and captivating personality. He was generous, cheerful and magnanimous. He possessed vast knowledge and honourable character. His ever increasing devotion and steadfastness in his studies and practice impressed and attracted one and all. Allah Almighty's Oneness (*tawhid*) was the basis of all his thoughts and activities. In description and performance he could endure nothing against Unity of Allah. He was the farthest person

from wrongdoing and the closest to righteousness. He was the bravest in standing for the truth in regard to Allah's rights on people at large. He never got angry for himself and never took the side of anyone except his Lord.

He was distressed by the degenerating moral behaviour of society. He fought in every way to vanquish hypocrisy and wickedness and called upon the people to return to the judgement of the Book and the leading example of the Prophet (p.b.u.h.). He was able to bind the Muslim society back together and help it to cleanse itself from evil. In fact, it was Allah Almighty's design, work and mercy that made it all possible, for what comes from anyone else will vanish. As the teachings of Hadrat Khawaja Nizamuddin Auliya spread over the land, he taught and appointed many deputies to carry the work from the East to the West.

He was so aloof from worldly bonds and temporal affairs that he never paid a visit to any of the seven kings who sat on the throne of Delhi during his lifetime nor he gave audience to any one of them, though all eagerly desired to have a look of that mighty saint and mystic.

Once Sultan Jalaluddin Khilji, Emperor of Delhi asked Amir Khusrau to take him to Nizamuddin Auliya. Amir Khusrau promised to do so. He then informed his master of the desire of the Emperor to make a visit to him. Hadrat Nizamuddin grew anxious for, what was going to take place. He left for a visit to his spiritual guide Hadrat Fariduddin Ganjeshaker. When the Emperor came to know about the sudden departure of Hadrat Nizamuddin, he took Amir Khusrau to task.

A few hours before his final departure from this world of sorrows and sufferings, desires and luxuries, he appointed Nasiruddin Chiragh Delhi (the lamp of Delhi) his *khalifa* (successor) and exhorted him to keep aloft the torch of Divine faith. He then asked his worthy companion Khawaja Muhammad Iqbal to give away all the stocks of grains, cloths and other goods among the needy and the poor. Following this he ordered him to sweep all the cells of *langarkhana* (general kitchen), and the *khanqah*

(monastery) clean.

Being satisfied with this all Hadrat Khawaja turned towards the people around him saying:

> "I do not intend to meet my Master, Creator and Sustainer like a man who owns earthly possessions. Hence I gave away all that Allah commands in the Holy Qur'an:
>
> "Give in charity out of what He has granted upon you. Don't be a niggard. One who among you gives beautiful loan to Allah, Allah will doubly reward such a loan."

Thus the great saint breathed his last on 18th Rabi-ul-Awwal, 725 A.H. and liked Ghiaspura - now Basti Nizamuddin as his permanent abode.

Hazrat Nizamuddin Aulia - known for his piety and benevolence, used to deliver lectures, discourses after the morning prayer for the guidance and learning of his disciples and the Muslims.

His devoted disciple Khawaja Hasan Sanjari recorded his lectures, discourses and anecdotes with rapt attention as spiritual devotion in four volumes namely *(i) Fawaidul Fawad (ii) Fazlul Fawad (iii) Rahatul Muhibbeen (iv) Sirat-ul-Aulia.*

10. Hadrat Abdullah bin Mubarak

He had visited many saints and sages. He was unparalelled in knowledge and bravery. He was the leader of *Shariah* and Path of Allah. He has many books to his credit.

It is narrated that he was once so deeply in love with a woman that he had lost all peace and comforts. One winter night he kept standing beside the wall of his beloved till morning. Later on, he said to himself:

> ''Be ashamed O son of Mubarak that you passed the whole night in satisfying your lust; had you passed the night in prayer what not would you have achieved.''

Instantly he sought forgiveness and got himself engaged in prayer. Gradually, he attained a lofty place among the saints.

It is narrated that he would perform Hajj for one year, wage *jihad* for one and do trade for one and distribute the profit among friends and the needy.

He maintained so much piety that once he made journey from Mard to Syria just for returning a pen which he had borrowed from someone.

It is said that once he slept in the *Haram* after performing Hajj. He saw in dream that two angels descended from the sky and asked one another:

> ''How many people came to perform Hajj this year?''
>
> ''Six lakhs!'' another one said.
>
> ''How many people's Hajj were accepted?'' the first one enquired.
>
> ''Hajj of none of them was accepted'', another one said.

Having heard this Hadrat Abdullah bin Mubarak got embarrassed and thought that all his miseries and expenditures during journey proved fruitless. Thereafter another angel disclosed:

> ''There lives a cobbler in Syria named Ali bin Mufiq. Although he did not come to perform Hajj, his Hajj was accepted.''

He got up from the dream and set out for visiting the cobbler. Reaching there he called at his door and said to him after saying his *salam:*

''I have to ask you something.''

''Tell me please'', he said.

Thereupon he narrated all he had seen in the dream.

''What's your name?'' the cobbler asked.

''Abdullah bin Mubarak'', he said

Having heard the name he shouted slogan and lay down unconscious. After regaining consciousness after sometime, he said:

> ''I collected 30 thousand *dirhams* with the intention of performing Hajj by sewing leathers for the whole of my life. I was ready to leave on my mission that my wife told me that there was smell of the cooking of meat from the neighbour's house, hence go and ask for a little. Thus I went to the neighbour and asked for some meat. He said that the meat was not permitted for you because after the starvation of seven days when I found my children quite restless I cooked for them a dead animal. Having heard this I myself got perturbed, came rushing my home, took my collection of 30 thousands and gave it away to the neighbour so that he spent on his children.''

Having heard this Hadrat Abdullah bin Mubarak remarked:

''The angels had spoken the truth indeed!''

It is said that once he was fighting against an unbeliever in a *jihad.* In the meantime the time for the Unbeliever's prayer came

and he asked for a respite for saying his prayer. He permitted him to do so. When he was engaged in worshipping his idol, Hadrat Abdullah thought it to be a golden opportunity to kill him easily. He drew his sword and was about to attack that an Unseen voice warned:

> ''Fulfil your promise; you will certainly be questioned for your pormise.''

Having heard this voice, he burst in tears. After finishing his prayer the Unbeliever asked the reason of his weeping. He related:

> ''Having seen you engaged in prayer I thought that it was a good chance for killing you. But as I drew my sword to kill you I had to suffer Divine anger.''

Hearing this the unbeliever shouted slogan and said:

> ''To disobey such a God who rebukes His friend for the sake of enemy is against manliness'' and he embraced Islam on the spot.

He was once passing through the market of Nishapur during winter. He saw a slave shivering from cold just in one shirt. He told him:

> ''Why do you not ask your master to provide you clothes to save yourself from the severity of cold.''
>
> ''When my Master sees what should I tell Him?''

Having heard this he remarked:

> ''*Tariqat* (Path) should be learnt from this slave.''

He was once asked:

''Which characteristic is the best for a man?''

''Plenty of wisdom''. he said

''If this is not possible'', he was asked.

''Etiquette'', he said.

''If this is also not possible'', he was asked.

''Affectionate brother'', he replied.

"Even if this is not possible", he was asked.

"Sudden death", he replied.

Once a young man came and fell down on his feet saying:

"I have committed such a sin that I feel shame in expressing it."

"What is that sin?" he asked.

"I have committed adultry", he confessed.

"I was afraid that you, perhaps, committed sin of backbiting", he remarked.

It is narrated that he had a slave whom he promised liberty on condition that he earned and paid him one hundred dinars. The slave began to pay him some dinars every day. One day a friend of Mubarak reported to him:

"Your slave goes every day to the graveyard, steals coffins of the dead and pays you what he gets by selling them in the market."

He got irritated and he followed him one night to the graveyard to inquire into the truth of the matter. There he saw to his amazement that the slave put on a sack-cloth on his body and an iron ring round his neck, and descending into a grave started his lamentations and carried on his prayers till morning. Thereafter the slave entered a mosque. There too Hadrat Abdullah followed him. There he began to pray:

"O Lord! Shortly I shall have to pay the day's wages to the master of my physical body."

Immediately a light appeared before him. It fell into the palm of his hand and was converted into dinars. As he rose to go home to deliver the money to Hadrat Abdullah, the latter came out of his hiding place and addressing his slave said:

"From today, let us change places. You be the master and I your slave."

The slave prayed to the Lord;

"Now that the secret is revealed, I do not want to live any more."

Immediately he fell dead in the lap of his master, Abdullah, who consigned him in his ragged garments to a grave.

Sayings

1. He never suffers who works for the Lord.
2. Keep from the people.
3. He is wise who performs today what fools will do after three days.

In his last hours, he distributed all his wealth to the poor.

When asked what he left for his three surviving daughters he answered:

"Allah!"

11. Shaikh Ahmad Sirhindi

(1564-1662 C. E.)

Shaikh Ahmad Sirhindi was born in the city of Sirhind in the East Punjab. He was one of the sons of the Sufi Shaikh Abd-al -Ahad, from whom he received his early religious education. He then studied Muslim religious sciences with several teachers in the city of Sialkot. Because of his scholarship, he was later invited to court of Akbar at Agra. He stayed there for an unspecified period of time during which he assisted the famous wazir and writer Abul Fazl in his literary work. A turning point in his life came in 1599-1600 C.E. In that year he went to Delhi and was initiated into the Naqshbandi order of sufis by Khawajah Muhammad al- Baqi-bi-Allah. Subsequently Sirhindi devoted himself to the propagation of the Naqshbandi ideas on *tasawwuf.* He became a leading Pir of the order and wrote numerous letters and treatises explaining various point in the Sufi doctrine of the Naqshbandis. In his letters he expressed ideas that were interpreted in certain circles as arrogant and conducive to heresy. In 1619, therefore, the emperor Jahangir summoned Sirhindi to his court and decided to imprison him in the fort of Gwalior.The imprisonment lasted for about a year, after which Sirhindi was released. He then continued his Sufi activities until his death in 1662.

In the literature dealing with the history of Islam in India, Shaikh Ahmad Sirhindi holds a very special position. His disciples gave him the honorific title of the renewer of the Second Millenium (*mujadid-alf-i-thani*). His celebrated collection of letters, which came to be known as *Maktubat-i-Imam- i-Rabbani,* was repeatedly hailed as a landmark in the development of the Muslim religious thought in India. It has been a near consensus of modern historians that Sirhindi brought about major changes in the development of

Islam in the subcontinent. He is said to have reversed the heretical trends of the period of Akbar and restored the Pristine Purity of Islam.His work is credited with inspiring the orthodox reforms of Aurangzeb, whose main object is thought to have been the imposition of the Shari'ah in the state.The Indian Muslim of the time are said to have accepted Sirhindi as their most important religious leader.

The ideas of Religious Renewal (*Tajdid*) and revival of the prophetic usage (*ihya al-sunnah*) developed at a very early stage of Islamic history. The concept of *Ihya al-Sunnah,* which occurs frequently in early Islamic literature, steemed from the conviction that the period of the Prophet was the ideal which should be recaptured. Revival of the prophetic usage has therefore always been one of the most meritorious actions that could be performed by a Muslim. The famous saying of the Prophet that "The best of my community is the generation in which I was sent, then those who follow them, then those who follow them," is only one of the numerous ahadith idealizing the earliest period of Islamic history and indicating that a process of deterioration would set in after its completion.

On the other hand, the concept of *tajdid,* which in later times appears to have become almost indistinguishable from that of indent , was much less frequent and originated in material of a different kind. The Hadith 'God will send to this community on the eve of every century a man who will renew its *din* is offered by Abu Dawood at the beginning of *Kitab al - Malahim.*

Shaikh Ahmad Sirhindi was given the title of the renewer of the second Millennium (*Mujaddid alf- i thani*) and the hadith concerning *tajdid* was standardly quoted as the legitimization of the title. While the hadith is clearly the formal sources from which the title was taken , in Sirhindi's thought his awareness of the millennium and its impact on the spiritual conditions of the world.

Sirhindi is in agreement with the view that the ideal period of Islamic history was the lifetime of the Prophet (p.b.u.h.). That was the period in which Muhammad (p.b.u.h) was able to maintain a

proper balance between his own spiritual progress and his wordly activities, directed to guide the community in the ways of Allah. Sirhindhi also agrees that the ideal prophetic period was followed by a gradual decline, caused by the growing imbalance in the performance of the two prophetic tasks. He does not, however, subscribe to the view that this decline is irreversible. As soon as it reached its lowest point , with the complete disappearance of the human attributes of the prophet and absolute severance of his ties with his community the trend was reversed and new development set in.

To justify his view on the reversal of the downward trend of Islamic history, Sirhindhi makes use of a tradition predicting the eventual return of Islam to its original condition. The Prophet is reported to have said:

> "Islam began as a stranger and it will return to what it was, How blessed are the strangers!"

This tradition is found in several canonical collections of hadith. It describes the time prior to the hour, when Islam will grow weak and its followers become few. Sirhindi sees the situation of his own times in similar terms. Islam has become an alien and Muslims are strangers in an alien environment, in which no godly person will soon remain. Happy is the man who manages to revive an abandoned *Sunnah* in these days. There are indications that the day of the judgement , which was always expected to come at a time when people are wicked is imminent. In these days one has a special duty to promote the *sunnah* and to extirpate even the 'good innovation' (*bid'ah hasanah*), which might have been considered harmless in the more fortunate period of Islamic history.

Tajdid is mentioned in the *maktubat* for the first time in a letter to Sirhindi's son Muhammad Sadiq. Sirhindi vaguely refers in it to his times as being , "full of darkness" and says that at such times during the pre-Islamic period a steadfast Prophet was sent to the ancient communities in order to establish a new *Shari'ah*. However, in the Islamic community, which is the best of all and whose Prophet is the seal of the prophets, now this is not possible. The Muslim

Ulma have therefore been awarded the same rank that had previously been given to the prophets of Israel. A *mujaddid* is chosen from them on the eve of every century, not to bring a new Shari'ah, but to revive the existing one. This is specially necessary after the passage of a thousand years : this is a time in which a steadfast prophet was sent during the pre- Islamic era, the situation requires a man of perfect knowledge who is capable of fulfilling the task of the steadfast prophet.

In one of his letters he regretfully writes:

> "In days gone by, the infidels being in power dominated the Muslims and openly ordered them to observe Hindu customs and religious habits. The Muslim could not practise their faith and if they attempted to do so they had to pay with their lives. What a pity! Alas! The followers of the Prophet, the chosen are punished and the non-believers are honoured and exalted. Not only this the infidel jeer and gibe at them adding insult to injury."

In other letters he writes :

> "The infidels are demolishing the mosques and converting them into temples and shrines. At Thaneshwer a mosque and a shrine of a Muslim saint have been razed to the ground and a large temple has replaced them both. The infidels enjoy complete freedom in the observation of their religious rites; the Muslims are incapable and helpless to the same extent. When the Hindus fast on the lunar month, they take steps to see that in the cities and towns no Muslim could make food, to injure the religious feelings of the poor and the downtrodden Muslims and Hindus openly cook and sell food during the month of Ramadan. No one can check or prevent them because the Muslims are poor and helpless, though a Muslim king reigns over the country.It is thousands pities that in spite of the Muslim rule we the Muslims are so humbled and disgraced."

The Shaikh was shocked at this degrading state of things and very strongly felt the necessity of a religious revolution. The masses

also longed for it. But none could dare the courage to tell the Muslim king that he was misled and deviated from the true path of Islam.

The movement that grew out of the teachings and preachings of the Shaikh was revolutionary from the start. It was revolt against religious laxity and un- Islamic injunctions of emperor Akbar. As the Muslim masses were smarting at the Akbar's sacrilege and un-Islamic acts. The Muslims flocked together in large number around the Shaikh for his support but the Shaikh was against all violent revolution and Shaikh's whole mission was peaceful reform in a perfectly peaceful manner. The result of this peaceful revolution of the Shaikh was that Akbar's *Din-e-Ilahi* an un- Islamic movement received its death knell for ever and died out.

The greatness of the Shaikh lies in the fact that he reconstructed Islamic thought and was instrumental in interpreting the non-Islamic influences that had found their way into the spiritual and temporal life of the Muslims. The fundamentals of Islam had been openly attacked by Emperor Akbar and neither the classes nor the masses could resist that onslaught. It was the great Shaikh who boldly and fearlessy resisted it and successfully checked and exterminated it.

During Jahangir's reign, the emperor ordered the Shaikh to come to his court , as some of his courtiers made false allegations against the writings of the Shaikh. This is apparent from the memoir of Jahangir.He writes :

> "In the fourteenth year of my accession to the throne I have learnt that an imposter in Sirhind Shaikh Ahmad by name has spread his net of hypocrisy and swindling for earning his livelihood. Many knaves and fools who have no scruples have been cleverly roped in. In every city and town he has appointed his representatives who are past masters in bamboozling and mystyfying the uninitiated and the ignorant. He also preached a book for his devotees and admirer called ''Muktubat" which is nothing but clap trap and bunkam. In this book he has written at many places such stuff and nonsense which bother on blasphemy and

> *kufr.*
>
> "I, therefore, ordered the presence of the Shaikh. He came in obedience to the royal command and his answer to the question put by me were impertinent and irrelevant. Due to lack of intelligence and wisdom he appeared to me grossly arrogant and haughty. In order to show him his right place I ordered his imprisonment for some time. In this way his mental equilibrium will be restored and the agitation against him will subside. I have committed him to the custody of the gaoler at Gwalior."

For a year the Shaikh was in Jail. Earnest soul as he was , even in the prison cell his reforming missionary zeal did not abate. The Shaikh accepted his prison life as great opportunity for deeper meditation and committing the Quran to memory. He also by his life example brought about magic change in the life of the prisoners. The Muslim prisoners now began to say their prayers regularly and to perform other religious duties.

The imprisonment of the Shaikh by Jahangir was simply due to gross misunderstanding. Soon the Emperor realised it and he at once ordered the release of the Shaikh. Jahangir requested the saint to remain with the imperial army. For five years the Shaikh conducted his preaching among the forces.

Day and night the Shaikh preached to the forces the message of Islam , its duties and obligations. He especially preached to them the duties which enjoined upon a Muslim soldier.

The Shaikh's preaching of true Islam scorned of all un- Islamic garbage , bore fruit and Islam began to thrive again in its purity.

12. Hadrat Sharafuddin Ahmad Ibn Yahya

(661-732 A.H.)

Hadrat Makhdumul Mulk Sharafuddin Ahmad bin Yahya was born on Shaban-ul-mu'azzam 661 A.H. at Maner Sharif (district Patna).

His family came from Bait-al-Maqdis and settled at Maner in Patna. The family was distinct in piety and God-consciousness right from the beginning. It was this family which played the basic role in spreading Islam in Maner and around it.

He started his education at home. It was the time when *Masadir*, *Miftahul'lughat* and other such books were taught to children in general. He learnt *Miftahul'lughat* by heart. When he attained a little maturity his father sent him to Maulana Sharafuddin Abu Tumama at Sunargaon for further education. Maulana Abu Tumama was an errudite religious scholar of his time. Hadrat Sharafuddin learnt from his able and affectionate teacher the exegesis of the Holy Qur'an, *Hadith, Fiqh* and Bational disciplines like logic, philosophy and arithematic. During this learning period he also remained engaged in spiritual exercises.

During his stay at Sunargaon Hadrat Makhdum never opened letters coming from his home. On finishing his education he once opened them and was restless to find the sad news of his father's demise. He rushed to his home but after a few days he felt the fire of godliness burning in his heart. Hence he came out in search of a guide. His elder brother Sheikh Jaliluddin also accompanied him out of love. It was the time when Delhi and its suburbs had been the centre of spiritual scholars and guides. Having arrived at Delhi

he met almost all the pious and righteous divines and presented himself before Hadrat Nizamuddin Auliya as well.

After taking *bai't* at the hands of Hadrat Najibuddin Firdausi he left Delhi. *Manaqibul Asfiya* mentions that Hadrat Makhdum kept on living in the forest of Bihiya for twelve years followed by his stay in the jungles of Rajgir (District Nalanda). According to general narratives he passed altogether 30 years in various jungles in absorbing prayers.

During this long period he kept from food and would eat leaves of the trees while pressed with hunger. When filled with Divine Light he turned towards the inhabited areas and arrived at the grand mosque of Bihar Sharif and settled in the same town on the insistence of the followers. The people in general kept drinking from this fountain for about 60 years.

When Sultan Muhammad Tughlaq heard of the saintliness and spiritual status of Hadrat Makhdumul Mulk, he issued an edict in the name of Majdul Mulk of Bihar to construct an abode for Hadrat Makhdumul Mulk and a *jagir* (land given by government as reward for services rendered) be alloted to him to maintain the abode; in case, he refuses to accept the offer he be forced to accept it. Majdul Mulk carried out the order of the Sultan without loss of time. After the completion of the abode the Sultan sent a royal prayer carpet which was spread in the abode and Hadrat Makhdumul Mulk was to make to grace it. Having sat on the carpet Makhdumul Mulk remarked: ''I am not fit even for Islam what to speak of the ''*Musalla* (prayer carpet).'' Thereupon a saint from the assembly spoke out, ''Makhdum! Who knows you because of your abode and prayer carpet; we have come here owing to your spiritual power; Islam will spread here by dint of your blessings and will gain ground.'' It happened accordingly and with his blessings the light of Islam kept spreading. But, however Makhdumul Mulk felt the ''jagir'' a burden for himself and gradually it became unbearable for him. When Sultan Muhammad Tughlaq died and Firoz Shah was enthroned, Makhdumul Mulk visited Delhi. The courtiers thought that the Hadrat had come to Delhi in order to gain some favour from the new ruler. When Firoz Shah was informed of his

arrival he remarked that he was ready to give away the whole of Bihar to the Hadrat. But when Makhdumul Mulk went to Firoz Shah he said addressing the king, ''I have come with a request; I can submit if I am permitted to do so.'' The Sultan granted him permission with much regard. Thereupon Makhdumul Mulk took out the paper of the *''jagir''* from inside his sleeve and said handing the same to Sultan, ''for ''Allah'' sake, please take it back; it is of no use to me''. At this the Sultan and his courtiers were wonder-struck.

He lived like a dervesh. Inspite of having close relation with men in power, he passed a life of utmost poverty and scarcity. As per the instruction of his mentor, he used to take dry bread, dry rice etc. His hearth would never produce smoke during the daytime.

He passed a life of extreme piety and simplicity and most of the time he kept weeping for fear of Allah. He never ignored the dictates of *Shari'ah* and followed it at any cost.

He took profound interest in serving men at large. To him service of the slaves of Allah was tantamount to having a great treasure. He has said:

> ''It is to be wealthy to keep engaged in serving the Muslims; it is, in fact, the function of the prophets. They worked for the Muslims and took upon themselves their calamities.''

He laid utmost emphasis on God-consciousness. To him God-consciousness means keeping away from everything that prove harmful to *''deen''*.

Hadrat Makhdumul Mulk has discussed all those sources from which the light and proximity of Almighty Allah can be achieved. These sources can be divided as the following:

Penitence. It is of three types:

1. Common people repent because they do wrong to their own self and disobey Almighty Allah.
2. The privileged class repent because they feel that they could not render the right of that Supreme Power.

3. The special class repents for not turning it into nonentity because only Almighty Allah has the right to exist and none else.

Faith The truth of Faith lies in accepting Allah to be the greatest of all. This sense of His Greatness fills one with the desire to hold Him with utmost honour.

4. Cognizance After feeling and observation of the existence and power of Allah, the Exalted one comes to recognise Him as the matchless power which cannot be comprehended through human knowledge and intellect; it can be done only through His Guidance.
5. *Piety* This piety is created by fear of Allah. Piety means to keep away from every action that may possibly lead to any harm to *'deen'*.

Spiritual Exercises

It is necessary to crush carnal desires through spiritual exercises. For the success of this exercise it is but essential to keep the success of this exercise it is but essential to keep hungry. It is because eating to the fill excites carnal desires which culminates into sexual perversions. But hunger puts it down.

Renunciation of the world

When the devout is detached from the earthly desires he practises renunciation of the world altogether. Moreover he does not demand anything what he does not possess.

13. Syed Mir Ali Hamdani

(1313-1385 C.E.)

Syed Mir Ali Hamdani tops the list of those religious scholars and spiritual guides who spent their entire life in spreading the Message of Allah in the green valley of Kashmir. He was not only a sincere and one of the most active propagators of Islam, but was also a great crusader and man of piety and purity, courage and determination. He did a lot in promoting education in the valley and bring the Kashmiris back to the path of real guidance. He brought about magnificent revolution in the world of Kashmiri culture, civilization, society and religion. With his tireless efforts Islam went deep into the hearts of the Kashmiris and gained firm ground. The plant of Islamic sense and activity could not be uprooted since then. He electrified the whole atmosphere and filled it with virtuous thoughts and actions.

Shah Hamdan's life was not only limited to religious activities and spiritual exercises, he was, above all, a man of action and passed an action-oriented life throughout. He toured Islamic countries thrice and surveyed Islamic mission and movements within their respective boundaries.

From different sources it has been established that he was born in Hamdan in 1313 C.E. He belonged to the offsprings of Hadrat Imam Zainul Abdin. His father was Syed Shahabuddin. Some sources say that he was the ruler of Hamdan and had close relationship with the nobilities and elites.Shah Hamdan's mother, Sayyida Fatima, was a very virtuous lady.

Syed Ali Hamdani not only belonged to a noble family, he was very intelligent and sagacious too. He showed signs of truth and guidance right from his childhood.He began his education under the

supervision of his maternal uncle, Hadrat Alauddaula Samnani and took his first lesson from him. It was under his able guidance that he memorised the Holy Qur'an and learnt other Islamic sciences.He received spiritual training too.

Later on, he was entrusted to a pious saint Shaikh Taqiuddin Abul Barkat Ali Dosti. He infused in Syed Ali Hamdani deep sense of divinity and human service in all its purity and sincerity. He gave him training in spiritual exercises and created in him power of defeating carnal desires. Since Syed Ali Hamdani was the son of a ruler it was necessary to get sense of arrogance and self subdued and overpowered. Wealth and luxuries, comforts and pleasures of life lead to many evils of heart and mind---the main among them are arrogance and haughtiness. These inhuman feelings can be put to control only by putting self to disgrace. Hence his mentor entrusted to him duty of collecting shoes of the visitors. Later on he was appointed on sweeping the *Khanqah*. All such duties were accepted gracefully and cheerfully.

Syed Ali Hamdani returned to Ali Dosti once again after six years. After the death of his spiritual guide and mentor he took to long journeys and made calling people to Islam the mission of his life. These journeys were very hard and tedious and he had to face untold miseries and sufferings in the way of Allah. But he did all these with undaunted courage and all the fearlessness and power at his command. He never compromised on principles nor bowed before any power of the day. His bitter truth and plain talking drew many opponents around him but he took least care for opposition. Scholars and rulers opposed him alike but he refused to refrain from calling a spade a spade. He remained unchanged throughout his life because he never developed in him any desire for worldly wealth and comforts. Physical desires and material gains were the things meanest for him.

It is said that once Amir Temur called him for a meeting. Temur had heard, that Syed Ali Hamdani never sat with his back towards *K'aba*. But his sitting was delibrately arranged in a manner that he had *K'aba* at his back.When Shaikh Hamdani took his seat as was

arranged, Temur said to him:

"I have heard you never sit with your back towards *K'aba,* but today you appear to be sitting against your normal discipline."

"Certainly, one who faces you turns *K'aba* down",

Syed Hamdani replied without any fear.

Thereafter Temur said:

"I have heard that you are making efforts to build your empire."

The Syed replied:

"I am above both the worlds. I know the ins and outs of this world. My sole object is the love of Almighty Allah. About the empire I had once saw in a dream that a lame dog came and took it away."

He then added the axiom of Hadrat Ali:

"The world is a dead corpse and the desirous are like dogs."

And concluding his remarks he observed:

"I am inclined to the Hereafter and have no desire for this world; hence keep patient."

Amir Temur became highly impressed with his utterances and apologising for his offensive attitude requested him to forget and forgive and stay there. But the Syed declined to accept the request and remarked that he was appointed for Kashmir and his duty was to spread Islam among them.

But in Kashmir he found no trace of Islam and the city was dotted about by places of idol-worship instead of mosques.

Even the ruler of Kashmir had dreamt that the sun was appearing from the South. Interpreting the dream a Budha monk had said that a saint from Mawara'un'nahar would come and illumine all by the light of Islam.Some sources say that the Syed arrived in Kashmir with a big band of seven hundred men including his relatives. And

after illuminating the valley with the light of his spiritual power and service to mankind, he breathed his last on January 14, 1385.

Having arrived in Kashmir Shah Hamdan settled at Allauddinpura and set up a centre at the bank of river Jhelum.It was here that he lighted such a candle which kept the valley lighted for a long period. People of all classes from various parts of the land would come to the centre to quench their thirst.

Although Kashmiris knew something about Islam before the advent of Syed Ali Hamdani yet they were quite unaware of the creed of *Tauheed* (Oneness of Allah). They knew nothing about the purity of Faith and the spirit of Islam. Some of the Muslims used to go to the places of idol-worship. The masses and the ruler of Kashmir had been keeping Hindu creeds. They bowed before idols and adored the Brahmins.

Shah Hamdan raised the slogan of Truth and taught the lesson of the Unity of God with the result the whole valley of Kashmir vibrated with the sound of *"La ilaha illallah Muhammad-ur-Rasulullah"*. He established a pure system of propagating Islam.

All the historians agree to the fact that at least 27 thousand non-Muslims embraced Islam under his influence. With his relentless efforts and paramount sacrifices the culture and civilization of Kashmir was revolutionised to the core and the current of thought was changed.

Shah Hamdan was also a great moralist. Moral values of Islam were very dear to him. His moral precepts are very valuable and need to be followed because they emerge out of his Islamic sense and practice. It is lust of luxuries and worldly power that lead men to the valley of sins and crimes. Hence all the religious guides and saints have stressed detachment from the worldly life with its luxuries and comforts. Too much attachment with the worldly life lead to moral decadence and depravity.

Shah Hamdan also taught his disciples and men at large to renounce this worldly life and work more and more for the next one which is eternal. He writes that this mean world is a prison for

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the spiritualities where the feet of delicate spirit is fettered and chained. But inspite of this confinement the soul is free. It is affected by the company and adopts evil habits. He further writes that moral change may be effected through the exercise of self. For this it is necessary that one is attached with any spiritual guide, because pearl can be had from the ocean and ruby from the mine.Similarly, perfection can be achieved through a perfect person. Thus if the company of a man of heart is available, capture it and be firm on it.

Theologians & Religious Thinkers

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Theologians & Religious Thinkers

1. Al-Ghazali

(1058-1111 C.E.)

Abu Hamid Ibn Muhammad al-Ghazali surnamed Hujjat al-Islam (the Argument of Islam) was born at Tus in Khurasan. His father was a pious dervesh. He very often visited and sat in the company of *fuqaha* (Islamic jurists). And when he listened to their sermons, he wept and prayed to Allah to grant him a son who would be a faqih. "Allah granted", says al-Subki, "the prayer of his father and al-Ghazali was born who became the most learned of all the fuqaha, and rose to the eminence of becoming the Imam of his age."

His father died when he was a small child. A Sufi friend of his father took care of him. He received his primary education from the same Sufi. Then al-Ghazali entered a school in his native town and studied fiqh under Ahmad bin Muhammad Razkani. Thereafter he went to Gurgaon and studied under Imam Abu Nasr Ismaili.

After completing his study with Abu Nasr Ismaili, he moved out of his native town and went to the Nizamiyya (a college established by the great Nizam al-Mulk, Prime Minister of the Saljuqs) at Nishapur. The Prinicipal of the Nizamiyya was Imam al-Haramain. Under him al-Ghazali studied theology, fiqh, science, philosophy, logic and mysticism, and soon became the most distinguished of his pupils. The teacher called him a "Plenteous Ocean". After completing his studies al-Ghazali served under his master as his assistant and remained there till his(master's) death in 1085 C.E. When he left Nishapur at the age of 28, he had no equal in erudition in the entire Muslim world.

After leaving Nishapur he plunged himself headlong into *munazras* (religious discussions) for about six years. It was during these duels that Nizam al-Mulk, the celebrated Prime Minister, came

to know his worth. He appointed him President of the Nizamiyya Academy of Baghdad.

His lectures at the Nizamiyya were attended by three hundred dignitaries of other walks of life. Four years of teaching placed Baghdad at his feet. His reputation spread far and wide and he earned the honorific title of Imam al-Khurasan wal-Iraq. He was equally honoured in the courts of Isfahan and Baghdad.

In Baghdad at that time there were a hoard of religious and pseudo-religious sects, each fighting the other and making high claims regarding 'Truth' and 'Salvation'. Being inherently inquisitive he investigated into the beliefs and practices of each sect for the purpose he met and discussed with the representatives of all the sects and creeds in Baghdad. Confronted with multiple of falsehood, contradictions and heresies he was disturbed profoundly. He says:

> "Struck with contradictions which I encountered in endeavouring to disentangle the truth and falsehood of these opinions, I was led to make the following reflections. The search after truth being the aim I set before myself, I ought to ascertain in the first instance, the foundations of certitude. In the next place I recognized that certitude was the clear and complete knowledge of things, such knowledge has left no room for doubt and no possibility or error and mere conjecture, so that there remained no scope in the mind through which falsehood might find an entrance."

A very important and revolutionary development in his thought had already taken place. He himself reveals:

> "No sooner had I emerged from boyhood than I had already broken the fetters of tradition and freed myself from hereditary beliefs."

After establishing the foundations of certitude he proceeded to examine the sum-total of knowledge that he himself possessed. He remarks:

> "I then examined what knowledge I possessed, and discovered that in none of it, with the exception of sense-perceptions and necessary principles, did I enjoy that degree of certitude which I just described..... I then set myself earnestly to examine the notions we derive from the evidence of the senses and from that of the sight in order to see if they could be called in question. The result of a careful examination was that my confidence in them was shaken."
>
> "Then I reflected in myself: 'Since I cannot trust to the evidence of my senses, I must rely only on intellectual conceptions based on fundamental principles." But the notions I derived from senses made the following objections: 'Who can guarantee that you can trust to the evidence of reason more than that of the causes ? ' Perhaps there is above reason another judge who, if he appeared, would convict reason of falsehood, just as reason has confuted (the senses)."

Now, who can be thus 'another judge' superior to reason ? Al-Ghazali explains that notions derived from reason may be real in relation to the thinker's present state. But it is possible that he may enter upon another state of existence which bears the same relation to his present state as the present one does to his condition when asleep. In this new sphere he will, perhaps, realize that the conclusions of reason arrived at formerly are only delusion. The ecstacy of the sufis, al-Ghazali says, may furnish an example of this new sphere or, the whole world may be but a dream and man may wake up to the consciousness of reality only after death. It seemed as if all the ground had been cut from under al-Ghazali's feet. He says:

> "This unhappy state lasted about two months during which I was..... morally and essentially a thorough-going sceptic."

Allah alone rescued him from this precipice. It (light) brought him peace and reassurance from within that life was not a dream but a reality and the light of reason was not to be dismissed as

possibly a mere hallucination. He, however, did not return to *Taqlid* (following in the footstops of) for now it had dawned on him positively that *Taqlid* would not lead him to the convincing ground of Truth.

Al-Ghazali was a prolific writer. In spite of his busy life that he led, he worte hundreds of books covering all range of subjects under the sun. Much of his works are lost and untraceable now. His average writing per day is estimated to be 16 pages. Some of his books are monumental and epochmaking. They have held sway for centuries revolutionising the life and ideas of the people of the East and the West alike.

According to al-Ghazali all the movements of his time were extremely biased, uncompromising and exclusive in character. Greek science and theology had intoxicated the later. *Mutazilites* and the philosophers, and the Shi'ism and the sufis, were enamoured by the Persian subtleties. These heretical and un- Islamic ideas sowed the seeds of scepticism and disbelief and debased the additional faith of the Muslims. The *Asharites* attempted to revive Islamic religion by purging it from heterodoxy. Although *Asharism* succeeded in destroying *Mutazilism* under the inspiring guidance of *Al-Ashari* yet they were incapable of re-invigorating the benumbed spirit of Islam. This work was most successfully completed by al-Ghazali who analysed threadbare all the current thoughts prevalent in Muslim world with a view to weed out the true, original and orthodox spirit of Islam. Al-Ghazali has been regarded as the final shaper of the *Asharite* theology.

Starting his career as an *Ashari*, Al-Ghazali ended his life as a sufi or a mystic. He was not a critic of religion but a renowned reformer of religion Islam ever witnessed. It was at Baghdad that he got spiritual consolation in sufism. Intellectual pluralists could not satisfy his hungry soul and he sought to know some spiritual illumination. He underwent 20 years of rigorous saintly life , roaming from place to place until he settled at Baghdad to preach his doctrines. He mystified the *Asharite* theology. His teachings stood in sharp contrast to the system of philosophers. He preferred

revelation to reason. His system has been regarded as the greatest and the perfect exposition of Muslim theology.

The contribution made by al-Ghazali to the rise and development of Muslim scholastic theology and Islamic mysticism can never be exaggerated. He made his mark by leading Islam back to its fundamental and historical facts and by giving the place in its system to the emotional religious life. He rendered philosophy subordinate to theology and introduced the elements of fears in his teachings. It was under his influence that sufism attained a firm position in the church of Islam. He brought philosophy within the range of ordinary minds. He is reckoned not only as a great restorer of the faith but also the Mujtahid or renewer of his century . The final triumph of *Asharism* over scholasticism was the work of al-Ghazali. He has been regarded as an *Asharite* with the *Asharites*, a sufi with the sufis and a philosopher with the philosophers.

Ascetism, a life of purity and piety led by the Prophet (p.b.u.h.) and some of his companions, later attracted many people. This way of life developed into a full-fledged ideology which came to be known as *Tassawuff*, i.e., Islamic mysticism. There was nothing un-Islamic in it so long as it remained confined in the Arab environment. Later Greek and Persian heresies crept into it through the writings and pronouncements of Bayazid Bistami and Mansur Hallaj. They were the first to introduce pantheistic elements in sufism. With al-Ghazali, sufism, an ethical self- culture began to take place in the orthodox Islam.

Al-Ghazali reintroduced the element of fear in his moral teachings. He laid emphasis on the need of such fear which went into oblivion. The fear of Hellfire put a hindrance to the immoral conduct of life.

2. Ibn Taimiyah

(1263-1328 C.E)

Ibn Taimiya was an original thinker. But he expressed his thoughts in the strongest possible language. He was fearless in his approach regardless of the consequences. He was a prolific writer and wrote many books, treatises and pamphletes expressing his bold views. He advocated that the Qur'an must be interpreted according to its letter and not in the light of reason. He wanted to restore the original monotheism of Islam, and purge it of innovations that had corrupted it. He denounced Sufis, philosophers and theologians all alike. He pointed out fallacies in the views of Imam Ghazali and Ibn al-Arabi. Bowing to no authority, and drawing his arguments from the Qur'an and the Sunnah he expressed his convictions in the most forcible terms. He undertook a systematic refutation of Greek logic. He rejected the Hanafite principle of reasoning by analogy and *Ijma* as understood by the older legists. According to Ibn Taimiya, philosophy engendered sceptism and was responsible for schism in Islam. He subjected Ibn-al-Arabi's doctrine of *"Wahdat-ul-Wujud"* to most severe criticism and held that it was violative of the Qur'an and the *Sunnah.*

He was a sworn enemy of innovation; hence all the heretical sects were united against him. He also waged a relentless war against the mystics; spoke and wrote incisively against its foremost leader and philosopher, Muhiyyiddin; made a determined effort to counter his thought and opinions. He persuaded the rulers to put an end to their impostures and trickeries. This was the age not only of political but a general decline of the Muslims; in such times people are prone to be believing in the efficacy of magic, legerdemain, miracles and all sorts of supernatural possiblities. The decadence of Ibn Taimiyah's age carried all these evils with it. The mystics

-the Sufis- were the foremost in exploiting these weaknesses of the people. Their mischief did not end there; they utterly perverted the Islamic faith and *Shari'ah* by inculcating the philosophy of pantheism (*wahdat-al-wujud*) and union (*wahdat-al-shuhud*) and asserted that the texts (*nusus*) of the Qur'an and the Sunnah and the injunctions (*ahkam*) have an external meaning and a hidden one; their *Shuyukh* (teachers) being the only ones to know the hidden one. These views had taken a firm grip over the minds of the ignorant masses, especially in Egypt, where Ibn Taimiyah's influence was not very powerful during the early years of his persecution. The Sufis were equally active in Syria, but Ibn Taimiyah had almost broken their power there.

Imam Ibn Taimiyah was born in Harran in 661 A.H./ 1263 C.E. It was the period when ferocious Mongols were advancing towards Syria after plundering Baghdad. The Imam was only 7 years old when the Mongols attacked Harran. His parents had to leave Harran for Damascus for safety. The entire family alongwith the boy of tender age had to suffer much hardship during this unfortunate journey. This tragic incident left indelible mark on the sensitive mind of young Ahmad Taqiuddin Ibn Taimiyah.

His education began in the scholarly surrounding of Damascus. His father was a renowned teacher of Hadith, while his uncle Fakhruddin was a reputed scholar and writer. Hence Ibn Taimiyah was educated in his own house according to his family tradition. He also drank deep from the fountains of the most erudite scholars in Damascus. His studies were not confined to the Qur'an, Hadith and Fiqh; he mastered mathematics, history and literature as well. But the most important branch of study to which Ibn Taimiyah devoted himself resolutely was that of theology (*Aqa'id*).

When he was appointed to the chair of Hadith which his father occupied in a number of madrasas in Damascus,he attracted increasingly large audiences, among whom were students, friends, adherents of different schools, his supporters and opponents. His name was frequently and reverently mentioned in the intellectual circles of Damascus. His lectures covered all subjects of Islamic,

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When he was appointed to the chair of Hadith which his father occupied in a number of madrasas in Damascus,he attracted increasingly large audiences, among whom were students, friends, adherents of different schools, his supporters and opponents. His name was frequently and reverently mentioned in the intellectual circles of Damascus. His lectures covered all subjects of Islamic,

but their central theme was one: the revival of the spirit of the age of the Prophet and his companions, when Islam was pure and was not contaminated by strange ideas and heretical beliefs. Since he was convinced that his view was in conformity with the beliefs and practices of the Pristine Islam, he defended it with all his logic and marshalled in its favour powerful arguments based on his vast and intelligent study of the Qur'an, Sunnah, history and other branches of learning in a language that was extremely effective. But his struggle to revive Islam shorn of all impurities aroused both admiration and opposition. His followers and supporters were numerous but his enemies were not few. His admirers raised him to the status of the highest authority on *Ijtehad,* but his detractors pulled him down, and called him a mere mediocrity and even questioned his faith. There were indeed some people who maintained the balance, yet the conflict was sharp and Ibn Taimiyah lived all his life in a state of serious commotion.

The chief causes of opposition to his views were said to be his harsh expression and determined fight against the foes. There is, indeed, some truth in such statements, but these qualities were not inherent in him;they were the result of the bitter polemics in which he was involved with his contemporaries. The men who opposed him belonged to the establishment mostly fighting for vested interests. Hence he was bitter when he knew that what he was trying to establish was the faith and practice of the virtuous early Muslims (*al-salaf al- salih*), and the really great selfish interests. During his period spiritual acrobatics of the mystics, their extreme indulgence in heretical interpretations, absolute imitation (*al-taqlid al-mutlaq*) in matters of belief and in the method of understanding, and in the acceptance of the rules of the *shari'ah* and their derivation were rampant. For a man like Ibn Taimiyah, who claimed freedom from all "imitation" except that of the Qur'an, the *Sunnah* and the practice of the early Muslims, smooth sailing was impossible under these conditions and, therefore, conflicts were inevitable, especially when his contemporaries, belonging to different sects saw that he was bent upon exposing their beliefs and opinions. His intellectual stature, linguistic attainments and polemical skill were universally

recognized, but these qualities which also made him a man to be feared. His opponents took shelter behind the walls of their sectarianism and ignorance.

The foremost of his personal qualities was powerful memory which was the subject of universal recognition and praise in his day. A retentive memory is essential to learning, for it is the repository of basic information. The quality of a scholar is determined by the amount of this information and by the ability with which he can draw upon it in need. This was very commonly demonstrated in Ibn Taimiyah's daily lectures; meanings flowed down his tongue when he required them, without labouring and delibrating. This eloquence was hereditary in his house; his father was an excellent speaker; among his ancestors there were many renowned preachers (*khutaba'a*), one of them was in charge of the Friday sermon in the Central Mosque of Baghdad, and his grandfather was a reputed author. He acquired this unique skill from extensive reading and memorising the Qur'an and the entire corpus of the *Sunnah* as well as from the frequent encounters and theological debates he had with his contemporaries.

Ibn Taimiyah was above all a brave man, and with the quality of bravery, he combined the two subsidiary qualities of patience and endurance. These qualities were the natural complement of his independence of thought. This was reflected in all aspects of his life, and he was not content with sitting in his cloister or mosque and giving lectures to his pupils or engaging himself in literary discussions. Following the *Sunnah* of the early Muslims he was a soldier and commander of the armed forces when the existence of the community (*Ummah*) was in danger, and in the battlefield his bravery was superior to that of the other generals because it had originated from the sincerity of heart and devotion, and not from any military training.

3. Shaikh Abdul Haq Mohaddith Dehlvi

(1551-1645 C.E.)

The first among the forefathers of Shaikh Abdul Haq Muhaddith Dehlvi who put his step on the soil of India was Agha Muhammad Turk. He was an inhabitant of Bukhara. In the thirteenth century A.D. when the Mughals plunged Central Asia into blood and fire, he left his motherland in a state of confusion and dejection and came to India alongwith a big party.

It was the reign (1296-1316 A.D.) of Sultan Allauddin Khalji when Muslims of India had reached the political and cultural pinnacle. The Sultan rose to the help of Agha Muhammad Turk and conferred high posts and dignity on him.

Shaikh Abdul Haq's father Maulana Saifuddin was born in 1514 A.D. in Delhi. Allah Almighty had endowed him with many qualities of learning and action. Shaikh Abdul Haq was born in 1551 A.D. in Delhi during the reign of Islam Shah Suri. Mahdawi Movement was then at its peak.

His father payed a very important role in the education, training and development of his thought. Right from his childhood, he took very deep interest in imparting best instruction to his very loving son. Shaikh Saifuddin's educational ideologies were very high. The purpose of education to his was not only polishing of mind, he thought it a source of freshness of heart and spirit. He knew very well that the ''Philosophy of life'' could not be learnt from the Books of Sina and Farabi. Hence he wanted to instil in his child the restless palpitations of his heart which carried the secrets of life.

Shaikh's father had imparted a few such instructions to him that he still not only retain but follow them strictly. His father had deeply observed the misconception, misguidance, deviation and war of

words of the Ulema of his time, hence he exhorted his son:

> ''You should refrain from entering into wrangles with anybody during academic discussions and never put anybody to any trouble. In case you think any change right, accept his point; if it is not so, make him understand your point twice or thrice; if he does not agree, tell him you know this much, hence probably he may be right, then where is the need of any wrangle.''

He used to say that any wrangle during discussion or debate is only due to one's self. This is useless. It creates only hate and opposition. Academic discussions should be carried out with love and tolerence. Shaikh Saifuddin's precepts gained ground into the mind and heart of his son so deeply that he followed them throughout his life. During the reign of Akbar there arose tumult and uproar of the worst kind but Shaikh Abdul Haq sailed smoothly through the troubled waters.

His earlier education took place under the strict guidance and supervision of his father. He began with the Holy Qur'an followed by training in writing which he completed in the short period of one month. For further education he was not confined to the syllabus of the time he rather taught his son only well- written books. He imbibed in him spirit of learning so profoundly that he was completely lost in it and he could see nothing beyond knowledge.

Deep thought and tireless efforts caused him to finish his education at the age of 20. Thereafter he took to teaching. He stayed in Fatehpur Sikri for short period and there he was welcomed by Akbar and his courtiers. But how could he live long among those who were openly practising against the tenets of Islam.

In 1587 he left for Hijaz. He stayed there till 1590 and passed most of his time in the company of Shaikh Abdul Wahab Muttaqi who helped him a lot in attaining great spiritual height. He was now passing through a period when one wants his learning and scholarship to be put to some constructive work. A little slip at this stage may destroy the earnings of the whole life. But Shaikh Abdul Haq was fortunate enough to find such a guide who put his academic

learning along the right path.

Shaikh Abdul Wahab Muttaqi was among those matchless scholars of Hadith from India who sat in a corner of Makkah to attract the whole academic world towards him and stretched his academic influence up to Yemen, Egypt and Syria.

After passing through all the valleys of learning and action, Shaikh Abdul Wahab Muttaqi instructed Shaikh Abdul Haq to go back to India. He told his disciple:

> "You better go home as your mother and children are anxious for you."

It was the time when Akbar's lack of conviction was taking the form of "Deen-i-Ilahi", and the entire religious environment was getting rotten; *Sharia* and *Sunnah* were openly ignored and tenets of Islam were glaringly ridiculed.

Shaikh Muhaddis came back to India from Hijaz in such an environment which had forced him to leave India four years ago. But he was now a changed man. At the time of his departure from India he lacked the necessary ability and spirit to defend his faith from the onslaught of blasphemous creeds. But he was now a man of courage and conviction and his path of thought and action was well-guided and well-guarded. He had boundless treasure of religious knowledge in his bosom and he had to put a check on the inroads into his faith.

After his return from Hijaz, Shaikh Abdul Haq set up his centre of teaching and preaching in Delhi. It was the first madrasa of northern India at the time wherefrom was raised the voice of *Sharia* and *Sunnah*. The syllabus of this madrasa was quite different from those of others. The Qur'an and Hadith happened to be the central point of education in this madrasa. This lamp of learning and preaching he kept burning till the end of his life. Not only in Delhi, his madrasa was unique in the entire nothern India. It was set to defend *Sharia* and *Sunnah* at a time when the darkness of blasphemy and profanity prevailed. Antagonistic forces dashed against this centre of light and learning time and again but Shaikh Abdul Haq neither surrendered nor accepted his defeat.

After spreading the light of learning and guidance, this sun at last set in 1645 A.D. According to his will Shaikh Nur-ul Haq led his funeral prayer.

Environment plays very significant role in the mental development and thinking maturity of a man. He gives something to take something from his environment according to his ability and capacity. Thus after long and silent conflict of acceptance and rejection, *taqlid* (following) and *ijtihad* (interpretation or re-interpretation of Islamic law) a personality is developed and established. Thus no personality can be studied and judged usefully by keeping it aloof from its environment. Shaikh Abdul Haq's mental attitude, inclination, feelings and emotion had been much influenced with the environment around him.

When he opened his eyes of consciousness, Mahdawi Movement was flourishing. Its founder, Syed Muhammad Jaunpuri was born in Jaunpur in 1443 A.D. He had sterling qualities of head and heart. Hence his contemporaries had entitled him "Asad-ul Ulema". He was well-versed in the art and teaching. Both kings and paupers attended his lectures alike. Maulana Abul Kalam Azad writes: "Truth of excessive love and purity of heart had made his call so effective that in a short time thousands of people entered his order. His followers would remain the attributes of the Holy Companions. This Movement of the Revival of *Sharia* and *Sunnah* came into being against the practice of *bid'at* (innovation). But this Movement could not go ahead for long since the fundamental concept of the Movement dashed against the principle of ending the institution of Prophethood and Muhammad (p.b.u.h.) being the Last Prophet. Hence the Ulema of Islam like Shaikh Ali Muttaqi, Shaikh Ibn Hajar Makki and Shaikh Abdul Haq rose against it.

If various religious movements of the sixteenth and seventeenth centuries are taken into view, it would be amply clear that the most important problem of the period was to determine the true position and status of the Holy Prophet of Islam. The concept of Imam, creed of Mahdism, concept of one thousand years of Prophethood and Deen-i Ilahi etc.---all these movements anyhow strike at the true

concept of the unique status and position of the last Prophet of Islam. The greatest deed of Shaikh Abdul Haq is that he elucidated the true and exalted position of the Prophet and criticised all the prevailing misconception and perversion in this respect.

During the eleventh century A.H. the entire attention of the Ulema of Hind lay on Philosophy and *al-Kalam*. The Qur'an and Hadith had secondary place in the syllabus of those days. In such a situation Shaikh Abdul Haq Muhaddith Dehlvi stood to declare the Qur'an and Hadith the foundation of all religious education and struggled hard, on the other hands to close the door of mischievous exegesis of the Holy Qur'an and its wrong interpretation.

Shaikh Abdul Haq rendered exclusive service in the following manner:

1. He raised his voice against the syllabus of his time which had attached importance only to the teaching of Philosophy and Logic.
2. What he told his contemporaries regarding change of syllabus he himself practised first.
3. In his books he had so often brought about comparison between ''knowledge of Philosophy'' and ''knowledge of religion'' and explained the limitations of the reason.

4. Shah Waliullah

(1703-1762 C.E.)

Shah Waliullah's grandfather Shaikh Wajihuddin was a military officer in the army of Shahjahan. In the war of succession he supported Aurangzeb. Shah Abdur Rahim , the father of Shah Waliullah was born in a family with great military tradition. But he took an academic life. He received his early education at Agra from Musa Zahid in religious literature. Later he was known as a Sufi and a scholar." The institution aimed to find path which the Sufis , the scholastics , and the jurists could tread together. On the death of his father , Shah Waliullah occupied his father's chair in Madrasa Rahimiya.

Shah Waliullah was born during the reign of Emoperor Aurangzeb. In his early life he showed signs of his future greatness. He was first taught by his learned father. He was sent to the primary school (*maktab*) at the age of 5 years. Then he committed the Quran to memory within two years. At this very age he began to say daily prayers and kept fast at the tender age of 7. He was a wonderful genius and highly meritorious. By the age of ten he completed the study of all important works on theology and recieved instructions in medicine , mathematics and rhetoric as well.

In his autobiography Shah Waliullah writes that when he reached the age of fifteen he took an oath of allegiance (*Bai't*) at observing the Sufi practices as were described by the Naqshbandi order in particular. In a very short time , he acquired the qualifications required for following the path of Sufis. The terms and conditions needed for entitling one for recieving and wearing the Sufi rug (*Khirq*) were duly fulfilled by him both in theory and practice.

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Shah Walliullah says that his father was very kind and

affectionate to him. But at the same time he was a strict superviser.He had his eyes fixed on the day to day activities of his son. Once the Shah wasted his day in sight-seeing with his friends. On his return , the Shah reports , his father said, "Walliullah, did you do anything of lasting value during these twenty-four hours? I have recited *darud* so many times today." From that day on , as he says , he lost no time in excursions and futile activities. Prudence , etiquettes, magnanimity, generosity and politeness are some of the qualities which the father wanted to see in his loving son. It was his desire to see his son saluting those who were lowly and showing kindness and courtesy to them approved of no human weakness in his son even in regard to eating , drinking and he taught his son to follow any *Sunnah* of the Holy Prophet(peace and blessings of Allah be upon him) instead of seeking any pleasure of life. To him serving a needy and promoting oneself in knowledge , wisdom and morals should work as a real source of joy. Shah Abdur Rahim was according to Shah Waliullah, prudent and courageous , effecient in management of his affairs , zealous in religious matters and moderate in temperament. Shah Waliullah inherited all these qualities of his father.

After the death of his father he began his career as a teacher but during this period he went on Pilgrimage to Makkah and stayed there in Araniya to complete his studies under Abu Tahir of Madina, a great scholar of his time.

Shah Waliullah's greatest service to the revival of Muslim power in this subcontinent is the translation of the Holy Qur'an into Persian in the teeth of vehement opposition by the orthodox of his time. But he did it and boldly declared "The importance of the Qur'an lies more in its teaching than its beauty in literature and perfection in style." In his teaching Shah Waliullah emphasized the importance of *Tawhid* (unity of God) , but in its interpretation he did not go to the extreme and he was not intolerant towards those who differed from him. He was not a bigot or narrow-minded.He went back to the past for inspiration.

Shah Waliullah was born at a time when the entire country was

going to dogs. Political instability, social evils and moral degradation had rocked the country. Insecurity and danger to life and property were accepted as a way of life , peace of mind and safety of life were nowhere to be seen. Loot and perfidy , feuds and fightings had taken the country by storm. Disintegration had set in the Mughal Empire and the Muslims were split among themselves. Consquently , they suffered much at the hands of the Sikhs, Jats and Marathas.

When Aurangzeb Alamgir died, Shah Walliullah was only four years old. No less than ten rulers ascended the throne one after the other during his lifetime. When Muhammad Shah Rangila sat on the throne he was seventeen years old. This happened in 1719. He was pleasure seeker and a great drunkered. On the account he was given the title of Rangila. In spite of that, he had a taste for learning and held the learned in high esteem. In Delhi alone, there were no less than twentytwo scholars of great repute. The Madrasa in which Shah Waliullah used to teach was not large enough as to accomodate the ever-increasing number of students.Mohammad Shah,therefore, handed over the whole Muhallah(locality)of Shah Jahan to the Madrasa for that purpose.

A Revolutionary. When civilization and culture make considerable advancement the society starts to rot and corrupt in many ways.The rein of the government go into the hands of the unworthy and wealth happens to move alternately from one rich person to the other rich person,with the result that the poor, the helpless and the labour class are hit hard and deprived of their due rights.This state of affairs,says Shah Waliullah,creates unrest and incites the people to revolt. Here the Shah says that when the conditions were so to deteriorate that the government fails to meet the bare necessities of life of its subjects,it becomes necessary for them to work and avail of all possible means for the overthrow of that corrupt government. The sacrifice made in this respect,he tells,are counted among the best of nation.Tracing the factors leading towards the revolution, he narrates that in the beginning protests and demonstrations are made against it,followed by meeting and gatherings, then the voice is raised to condemn the government

both in the press and from the platform. Finally,direct action is taken against it and a severe fight is launched till it is overthrown. He warns that if such unjust and dictatorial order is allowed to continue for long,it will prove like a cancer in the body of humans which, if not removed from its very root in time, will go on spreading in the body till it is completely rotten.

But it must be born in mind that the revolution cannot be brought by mere talks,prayers and pious hopes. For that,people will have to give their blood, will have to act in time and work ceaselessly and sometimes to undergo the hardships of exilement. But by revolution Shah Waliullah means that form of revolution which may bring peace and prosperity and not that which may bring in its wake insecurity and chaos in the country. The sum and substance of his teachings and philosophy is to break the old order and replace it by a new one which may satisfy the requirements of the changing times. Until and unless the old order is substituted by the new and progressive one, there will be no proper development in the various fields of life. The Prophets who were sent by God were revolutionaries.Had they not been revolutionaries,there would have been no opposition to them.

It is for this reason that he emphasises the necessity of the continuation of *Jihad,*and by *Jihad* he generally meant revolution (*Inqilab*).He strongly recommends the retentions of the spirit of *Jihad* for all times to come.So long as this spirit, he says, was presented in the Muslims,they remained victorious and were honoured everywhere,but no sooner it disappeared from them than they were humiliated and hated wherever they were.

Shah Waliullah was the greatest advocate and the pioneer of the Islamic revival movement in India.He was prolific writer and a great thinker whose works are famous for richness of thought and vigour of spirit.His books are a source of inspiration to those who are interested in the political,religious and cultural history of Islam.Shah Waliullah was a religious psychologist,the philosopher of history,Sociology and Political Science.He was also an educational thinker whose contribution to the theory and practice

of education in India was great.

Shah Waliullah spent the whole of his life in the service of religion.His services rendered to religion are fully recognised.He lifted the thick veils of untruth which had covered and distinguished the real shape of Islam after the first two centuries. All his efforts were directed to bringing the Muslim closer and to effecting unity and discipline amongst them. In *Shari'ah,* he says, nothing is so important and of far-reaching consequences as unity and discipline.He had been fervently appealing to his co-religionist to live with amity and peace among themeselves and keep away from all forms of hatred and spite.His desire was that there should be the rule of peace and security everywhere.

5. Abul Hasan Al-Ashari

Divine revelation through His apostles is, in reality, the only means of acquiring knowledge with certitude in this respect, for it can alone provide mankind with the gnosis of Supreme Being and His attributes. Trust in the Prophets, therefore, bespeaks of prudence and sound intellect. Muslims possessed the Qur'an and the *Sunnah* which provided an answer to all intellectual and spiritual questions and left no excuse for plunging into philosophical speculations. The Companions of the Prophet, their successors, jurists and traditionsts had all taken the same stand. Also, Muslims were in the beginning too much occupied with the dissemination of their faith, the conquests that had brought to the fore numerous problems relating to affairs of private and social life which had to be patterned in accordance with the ethical norms of Islam, and the compilation of religious sciences. However, with the translation of Greek and Syriac works and a close contact with the scholastics, philosophers and scholars of other people, a section of the Muslims began to take interest in the so-called rational and intellectual interpretation of the revealed truth. These people, not content with a realistic and direct answer available in the Scriptures to the spiritual questions, which was in fact more satisfying to an intellect, deep and well-grounded, were attracted by the sophism of philosophical speculation. And the result of their endevours was that futile controversies pertaining to the nature and attributes of God, eternal or accidental nature of His word, vision of God through corporeal eyes, predestination and free- will were started, although these were neither necessary for theological purpose nor had any utility for cultural or social advancement. These discussions had definitely a dissolving influence on the solidarity of the *Ummah* and were injurious to its grit and tenacity.

The *Mu'tazilites*, at the head of this group of religious

philosophers, were regarded as rationalists and dialecticians since they had made philosophical approach a touchstone of faith and apostasy. They endevoured, with all the wits at their command, to reconcile religion with philosophy, faith with the so- called reason; while jurists and traditionists, on the other hand adhered to doctrinal tenets of their predecessors and considered these quibblings not only futile but harmful for the *Ummah*.

But the death of Mu'tasim and Wathiq administered a severe blow to the Mu'tazilites. Mutawakkil, the tenth Abbasid Caliph, who succeeded his brother Wathiq in 232 A.H., was against the Mu'tazilites. He was keenly interested in the restoration of the true faith. The free-thinking Mu'tazilites were declared as heretic and expelled from public offices. But they were still a force to reckon with. They still excercised considerable influence.

This crisis in Islamic Faith needed a man of towering personality. And Abul Hasan Ali al-Ash'ari was such a man.

He was the son of Isma'il, a descendent of Abu Musa al-Ash'ari, a reputed companion of the Prophet. After the death of Isma'il his mother had married Abu Ali al-Jubba'i who was the last great teacher and an ardent expounder of *Itizal*. Under the guidance of al-Jubba'i al-Ash'ari was brought up and educated and became the strong adherent of the *Mu'tazilite* doctrine. Very soon he became a trusted lieutenant of al-Jubba'e. Abul Hasan Ali Ash'ari was a good debator and was celebrated both for his wit and eloquence. His circle believed that he was going to be an able successor of his mentor.

But Almighty Allah willed otherwise. He began to see through the intellectual sophistry of the *Mu'tazilite* school. He found in the doctrine nothing more than quibblings and hairsplitting. It dawned upon him that the source of truth lay only in revelation; the way of the teachers of the old and Companions of the Prophet was the only Right Path, and that there was no reason why intellect should not submit to it. Thus getting disenchanted from the Mu'tazilite doctrines at the age of forty, he developed an intense dislike for the so-called rationalist school. One Friday he came out of his house

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and going straight to the pulpit and ascending its steps he began to proclaim.

> "Many of you know me. I want to tell those who do not know me that I am Abul Hasan Ali al-Ash'ari. I was a *Mu'tazilite* and believed in their doctrines. Now I seek repentance from Allah and turn away from my earlier beliefs; henceforth, I shall endeavour to refute the doctrines of the *Mu'tazilites* and lay bare their mistakes and weakness."
>
> (*Tab'een*, pp. 39-40)

And from that day on al-Ash'ari devoted himself whole-heartedly to the repudiation of the *Mu'tazilites* and began propounding the tenets of the orthodox school. With his profound knowledge, penetrating intellect, eloquence, mastery over dilecties and a facile pen, he was able to over-shadow his disputants and uphold the doctrines of the conformist school.

Al-Ash'ari could not sit at rest after joining the conformist school. He would attend the meetings, assemblies and gatherings of the Mu'tazilites and point out to them the inherent mistakes and hollowness of the *Mu'tazilite* doctrines.

Al-Ash'ari was a pastmaster of debates and polemics. No one was better qualified than he for the task as in his knowledge of secular sciences like logic and dialectics he excelled all the Mu'tazilite doctors and could rebut their objections like a teacher answering the questions of his students.

Abul Hasan Ali al-Ash'ari was the founder of Islamic scholasticism (*Kalam*). All the dialecticians of the later ages have acknowledged al-Ash'ari's God-gifted intelligence and sagacity, discernment and profoundity. In the first treatise he wrote after turning away from *itizal*, he explained:

> "It ought to be known that these sects, viz, the *Mu'tazilites* and *Qadariyah* have, in falling behind the precursors and leaders of their sects, really turned away from the right path and submitted to their own wishes and desires. They have

> explained away the Qur'anic text in a way unauthorised by Allah Almighty. Their interpretation is neither supported by reason nor by the Traditions handed down from the Prophet, his Companions or their successors."
>
> (*Kitab-ul-Abanah*, p.5).

Thereafter, throwing light on the canons of his own school of thought, he says:

> "We have a faith in the Qur'an and the Traditions and , therefore, hold the opinion that these have to be followed ungrudgingly. What has been handed down by the companions, their successors and traditionists has to be accepted completely and with unquestioning submission, for this is the way of Ahmad Ibn Hanbal (may Allah bless him and give him a goodly reward by raising him to higher and sublime regions)."
>
> (*Kitab-ul-Abanah* p.8)

The most valuable accomplishment of al-Ash'ari was the formulation of principles which enabled the tenets of the orthodox school to be accepted in the light of reason,i.e. on the basis of logical arguments. He examined the doctrines of the *Mu'tazilites* and other sects in accordance with the principles of logic and the philosophical terminology evolved by these sects, and brought out their mistakes so as to uphold the beliefs and tenets of the orthodox school.

He was simply a prolific writer and one profound in knowledge, he was unrivalled in moral and spiritual excellence too. A number of reputed savants of profound knowledge and unequalled agility of mind were produced by the Ash'arite school. They contributed to the development of the school and exerted an immense influence on the minds of the intellectuals and the educated youth with the result that the orthodox school was enabled again to supremacy in the Islamic world.

6. Maulana Ashraf Ali Thanawi

(1884-1943. C.E.)

Maulana Ashraf Ali Thanawi was an extraordinarily successful exponent of reform. One of the second generation of the Deobandi ' Ulama (and trained in their central institution, the Dar'ul 'Ulum, founded in 1867 some ninety miles northeast of Delhi), he was long active in a new religious school in Kanpur.

In his mid-thirties, he returned to his home in a small country town called Thana Bhawan, in the Upper Doal region of the United Province. There he wrote voluminously, taught, answered letters, and counselled so many visitors that newcomers were asked to fill out a form upon arrival. Visitors were facilitated by the newly opened railway line that passed through Thana Bhavan; the faithfuls believed that the train tracks had been laid out with that very purpose in mind.

Maulana Thanawi was sought out for his erudition, his passion for reform, his integrity, and his spirituality who insisted on directness and frankness in all personal meetings. His sucessors (*Khulafa*), and now their successors, continue to be influential among Muslims of the subcontinent.

The reformist concern with women's--- and men's--- lives was responsible to far-reaching changes in late nineteenth century India. In examining the stimulus for reform movements in modern India, historians have focussed on the changes engendered by the colonial context: the end of Muslim political dominance; an idiom of British rule that encouraged religious identity; the social dislocation caused by changing requirements for participation in government and economic roles; the presence of an aggressive alternative range of cultural values; and the growth of cities and the enlarged scale of

social and economic activities.

The saga of woman in society, like her role in the corridors of history, is as old as time itself, for the hand that rocked the cradle shaped the destiny of the human race and also the cartography of this planet. It is frail woman who moulded the nature and future of each coming generation. It was she who raised Prophets. And she proved that she was not so frail after all. Her significant role in society cannot be over-emphasized. The architect of civilizations, the nucleus of the family, the protector of the house, became the inspiration and strength of men on every front.

The nature of her relation with man became, in fact, the rock-bottom of society in every age. Any degeneration in this relationship sealed the eventual doom of the nation or community involved in it. Free intermingling of the sexes, permissiveness, sexual anarchy has always been a symbol of this degradation in man-woman relations. This degradation has ultimately and invariably resulted in the misuse and oppression of women. On the other hand, the world has witnessed the rise and progress of nations with a high morality rate which, in other words, is modesty and segregation, respect and security in man-woman relations.

Any storm in this relationship upsets the entire balance of society, setting off a chain of unending vices and disorders.

Demands by women for equal rights and equal status with man and the freedom to decide their own careers and life patterns have been a continual theme in western society for the last two hundred years. The American Revolution of 1776 and the French Revolution of 1789 provided perhaps the philosophical basis to the western women for launching a movement for their rights. However the struggle for rights was not that easy. The women had to organize themselves like trade unions by forming societies, clubs and associations. They had to struggle in houses, in offices, in factories, in Parliaments and even in streets. They had to make charters of demands, draft bills of rights, prepare literature pertaining to their rights, make use of communication media and appeal to the conscience of the relevant quarters. The struggle was not at all

peaceful. The woman had to resort to strikes, agitations, processions and demonstrations. They were abused, teargassed, baton charged, shot at, imprisoned and rats were let loose upon them in prison-cells. No doubt the western woman today has obtained some socio-economic and lego-political rights. But in the process she has lost everything i.e., her home, her family her peace of mind, her honour and her womanhood--- and has accepted additional responsibilities of earning of livelihood by working in factories, farms, offices and organizations side by side with man.

On the contrary, Muslim woman did not have to struggle for her rights. She did not form any organisation and did not launch any movement. She did not even put up any demands for her rights. Islam bestowed innumerable rights on her as bounty. And these rights were conferred on her one thousand five hundred years ago when the contemporary civilizations were not even prepared to consider her as a human being. Not only in domestic life but in social, political and economic life, a Muslim woman retains her distinct individuality.

When Mak'kah was conquered and men and women embraced Islam in thousands voluntarily, Prophet Muhammad (peace and blessings of Allah be upon him) took a separate *Bay'at* or pledge of loyality from women, and not along with their menfolk. The Prophet (p.b.u.h.) did this to establish forever that the identity and status , the individuality and standing of a Muslim woman are distinct, separate and special. Numerous other incidents set forth this respect and difference shown to woman under Islam.

Maulana Ashraf 'Ali Thanawi wrote Bihishti Zewar to teach Muslim women do's and don't's in Islam, to bring about complete reform in their life and character and show them the path of guidance and righteousness. Moreover it was intended to provide basic education for a respectable Muslim woman. And because of its importance the book became a classic gift for Muslim brides. It challenges widely held misperceptions and stereotypes of Islamic teachings about women. The collective European image of Middle Eastern Society from the seventeenth century asserted an inherent

tendency toward despotism and in this context women's status was declared tantamount to slavery. It was believed that women treated as objects, and they were considered virtual prisoners in their houses. Many today continue to assume that the position of women in Muslim society is the ultimate example of male oppression and exploitation.

Recent scholarship has questioned the nation that "Islam" is an independent source of beliefs and institutions and has focussed instead of seeing Islam as a discursive system in which Muslim interact with shared symbols, conveyed in sacred symbols, conveyed in sacred texts and shared instituions, to produce very different cultural words. Ethnographers have described the wide variety of patterns in Muslim women's lives--- women who range from peasant field workers to enterprising traders to highly trained professionals--- thus challenging the image of women as passive and secluded.Secluded women have in fact played significant roles in economic life and in family alliances and networks.

Bihishti Zewar, for example, both in what is enjoined and in what is condemned, gives evidence of important roles for women in exercising moral leadership, creating social alliances, and managing economic resources in the society it represents.

Maulana Thanawi's argument, as he sought to reform women, can be simply put: women and men are essentially the same, endowed with the same faculties and equally responsible for their conduct. Both must contend with the fundamental human condition of the struggle between intelligence or sense, *aql* on the one hand and indisciplined impulses after lower soul, *nafs* on the other. Looking around him, Maulana Thanawi believes that women are more likely than men to be troubled by *nafs* but, to use modern language, he finds this situation culturally, not genetically, determined. This is clear from his emphasis on the centrality of knowledge and on the ability of women to adhere to the standard being set for all, if only they are adequately informed. There can never be a prima facie case that women are morally inferior to men.

Though men and women are identical in all that matters,

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Though men and women are identical in all that matters,

Maulana Thanawi never questions their different social roles. Women are meant to be socially subordinate to men and to the *Shari'at* standard of seclusion, when possible, inside the home. Indeed, Maulana Thanawi insists, it is reformed behaviour that will instruct women--- and all people--- concerning their proper place and that will enhance fulfilment of their proper roles.

It is risky to generalise about a "reformist temperament". But Maulana Thanawi's anxieties about human behaviour, his assessment of the world around him, and his convictions about the possibility of change all strike themes that resolute in their movements of religious reform, notably in major streams of protestant in the sixteenth century, as well as in the reformist positions of some Hindu thinkers who were Maulana Thanawi's contemporaries in India.

Maulana Thanawi did hold, in principle, that because women are in essence like men, they should be educated like men. He takes issue with those who hold that women are intrinsically weaker in character than men. Maulana Thanawi did, after all, write the Bihishti Zewar. For him, it is central that Muslims---- all Muslims---- develop the personal characteristics and acquire the learning that will permit them to worship Allah as they should and to live their everyday personal and social lives with ceaseless security. He believes that women are, in the end, and, every bit capable as men of the moral discipline he enjoins.

Scientists and Thinkers

1. Jabir Ibn Hayyan

(721-800 C.E.)

The early history of Islam is full of brilliant records of the glorious achievements of Muslim poets, philosophers, historians, chemists, astronomers, doctors, mathematicians, geometricians etc.

Chemistry is one of the sciences to which the Muslims have made the greatest contribution. The Muslims developed the science of Chemistry to such a high degree of perfection that the Muslims may be called the founder of the science of Chemistry.

Phillip K. Hitti acknowledges the greatness of the Arabs in Chemistry. In his book---*A History of the Arabs*, Hitti writes--- after materia medica, astronomy and mathematics the Arabs made their greatest scientific contribution in Chemistry and other physical sciences. The Arabs introduced the objective experiment, a decided improvement over the hazy speculation of the Greek. Accurate in the observation of phenomena and diligent in the accumulation of facts, the Arabs nevertheless found it difficult to project proper hypothesis.

Another renowned European author in his famous book- *Making of Humanity* writes- while frankly admitting of debts of the science of Chemistry to the Muslims - ''Chemistry, the rudiments of which arose in the process employed by the European metallurgist and jewellers combining metals into various alloys and tinting them to resemble gold---process long preserved as a long secret monopoly of the priestly college and clad in the usual mystic formulae, developed in the hands of the Arabs into a widespread, organised passion for research which led them to the invention of distillation, sublimation, infiltration, to the discovery of alcohol of nitric and sulphuric acid, of the alkalis, of the salts of mercury, of

antimony and bismuth and laid the basis of all subsequent Chemistry and physical research.''

Abu Musa Jabir Ibn Hayyan al-Azdi called Sufi and well-known as ''Geber'' in the West, was born in Tus in 721 C.E. According to another version Jabir flourished in Kufa in about 776 C.E. and was celebrated as the father of Chemistry, along with Zakariya Razi. He stands as the greatest name in the annals of chemical science. His father Hayyan was a druggist by profession and belonged to the South Arabian famous tribe of Al-Azd. Hayyan who had settled in Kufa was an enthusiastic supporter of the Abbasside Caliphate. At the time of Jabir's birth his father was in Persia as an Abbasside agent. Soon after Hayyan was arrested and executed by the Ommayyeid officers. So young Jabir was sent to Arabia where he recevied his early education. Jabir received his education from the Ommayyeid Prince Khaled, Ibn Yazid Ibn Muawiyah and from the celebrated Imam Ja'far Al-Sadiq.

As a youth, Jabir was a devoted pupil of Ja'far Sadeq who was then a very famous teacher of Alchemy and Astrology. Later on, it is said, he joined the Sufi order founded by Abu Hashim of Kufa. In the beginning of his life Jabir practised as a physician and was intimately associated with the house of Barmekide, which supplied the powerful ministers of the Caliph Harun-ar-Rasheed and the member of which held high posts during the reign of Harun-ar-Rasheed.

Jabir too had to share the misfortune of the Barmekides at the time of their downfall in 803 C.E. and went back to Kufa from Baghdad and spent the rest of his life there. According to some authority he died in 813 C.E. During th reign of Mamun-ar-Rasheed and according to others he died in 800 C.E.

Jabir's famous chemical laboratory at Kufa was discovered after two centuries of his death during the excavation for building in a quarter near the Damascus Gate. A large piece of gold was also found near his laboratory.

Jabir was a versatile genius and a prolific writer. He is credited with the composition of more than 100 books, of which 22 books

on chemical science are still extant. He introduced experimental research in chemical science which added greatly to its rapid developements. Numerous treatise on medicine, astronomy, magic, philosophy etc. appear under his name.

He made a list of the titles of his books, which was reproduced in part by Ibn Al-Nadeem in his *Kitab-al Fihrist,* a Muslim encyclopaedia of the 10th century. About a hundred of Jabir's books are reported to exist either in manuscripts or in native lithographs in various libraries of Europe and Asia. The fame of Jabir rests on his books on alchemy in Arabic. His book of Kingdom and little book of Balance have been published.

George Sarton writes about these books. ''We find in them remarkably sound views on the method of chemical research, a theory on theological formations of metals the so-called sulpher-mercury theory of metals (the six metals) differ essentially because of different proportions of sulpher and arsenic and antimony in their sulphides. Jabir deals also with various applications of the refinement of metals, preparation of steel, dyeing of cloth and leather, varnishes to waterproof cloth and protect iron, the use of manganese dioside in glass making, the use of iron pyrites for writing in gold, the distillation of vinegar to concentrate ascetic acid. He observed the imponderability of magnetic force.''

Jabir laid great stress on the importance of experimentation in his researches, hence he made a great advancement in chemical science. Western writers credit Jabir with the discovery of many new chemical compounds.

Max Meyerhof says:

> ''His (Jabir's) influence may be traced throughout the whole historic course of European alchemy and Chemistry.''

K. Hitti in his book ''*A History of the Arabs*'' writes---''The works to which his (Jabir's) name was attached were, after the 14th century the most influential chemical treatise both in Europe and Asia....Jabir modified and corrected the Aristotelian theory of the constituents of metal which remained unchanged till the beginning of modern chemistry in the eighteenth century C.E. He explained

in his works its preparations of many chemical substances such as cinnabar (sulphide of mecury) and arsenious oxide. It has been proved that Jabir was conversant with the preparations of nearly pure vitriols, alums, and alkalis and the production of the so-called liver and milk of sulpher. He prepared mercury oxide and crude sulphuric and nitric acids and he knew the method of the solution of gold and silver with acid.

Jabir is also the author of a book on the astrolabe and has written several treatises on spherical trigonometry. Jabir's treatises have been translated in various European languages and have exercised a deep and lasting influence on the entire course of the development of the modern science of Chemistry.

His coined chemical words still in vogue are: ''Realgar (red sulphide of arsenic), tutia (zinc oxide), alkali, antimony (Arabic ithemid), ulembic, sal-amonica.

Richard Russel (1678), an English translator ascribes a book called *''Sun of Perfection''* to Jabir and calls Jabir as ''the most famous Arabian prince and philosopher.'' Albert of Bollstaist (Albertus magrus) and Roger Bacon have incorporated many of Jabir's theories in their works. ''The influence of Jabir is very much pronounced''---says an European writer in the ''Encyclopaedia Speculuam maturale'' by Vincent de Beauvaes.

In 1913, nine small works of Jabir were edited and translated O' Hondas and published by Berthelot. The most important books of Mr. Jabir besides those already mentioned above are the great book of properties, the three books of the elements of foundation and a book of poison.

The description of mineral acids by Jabir, which was transmitted to the Western world is considered to be the most important piece of information contained in his work. He has also described numerous methods of testing metals. Jabir had a clear grasp of his theories and this is why his works were used as text books for chemists many centuries after the death of Jabir till the 18th century.

Jabir's influence on the science of Chemistry is still admitted by almost all authorities on the science of Chemistry.

2. Abu Yusuf Al-Kindi

(803--873 C.E.)

Abu Yusuf Ya'qub Ibn Ishaq al-Kindi known as the "Philosopher of the Arabs" was the only great philosopher of the Arab race. Like most other Muslim philosophers he was a polymath. He had an encyclopaedic scholarship in the scientific knowledge of his day including such a variety of subjects as arithematic, geometry, astronomy, theory of music, pharmacy, politics,etc. He was well acquainted with the philosophical views of Socrates, Plato and Aristotle. He was also a student of comparative religion. In philosophy, he had leanings towards Neoplatonism and Neopythagoreanism, and in Muslim theology towards the then flourishing school of Mu'tazilism. He wrote on all subjects: the number of his treatises amounts to 265, though, unfortunately, very few of them are existant now.

His was essentially an effort to bring about reconciliation between science and philosophy, on the one hand, and of both with religion, on the other. This led to the development of syncretic philosophy or syncretism which is indeed the chracteristic feature of the systems of almost all the Muslim philosophers.

He was the first Muslim thinker who systimatised the study of philosophy among the Muslims. He initiated the process of formilating a techincal philosophical vocabulary in Arabic, and of re-thinking Greek philosophy in terms of Islamic doctrines. He founded what came to be known as the "Peripatetic School" which tried to reach truth by means of arguments based on reason. He translated into Arabic, the books of Greek philosophers and wrote commentaries on the works of Aristotle. He propounded the theory of intelligence. He held that the Divine Intelligence is the cause of

the existence of the world, and that both immortality and freedom could be attained in the world of intelligence. He set forth the theory of universal radiation. He held that the soul is immortal, that it is a substance deriving from the substance of the Creator, and when separated from the body, it was omniscient.

Al-Kindi is the first of a galaxy of great Muslim thinkers whose humanistic and scientific works helped shape the trend of the medieval Arab renaissance. To study him is important not only for tracing the origin of the different tendencies in Arab- Muslim thought, but also for understanding the methodologies and attitudes of a great number of Muslim thinkers.

His writings which include works on all current sciences of his time put him in a unique position to help establish the relation of Arab- Muslim philosophy with earlier philosophies and with the following generations of Muslim thinkers who deal with metaphysical and scientific problems.

Al- Kindi brought science and philosophy close together by strongly emphasising after the Pythagoreans and Plato, that nobody could be a philosopher without being thoroughly disciplined in mathematics. This was confirmed by his own mathematical applications of quantitative methods in the fields of medicine, optics, music etc. There may be some justification in making the claim that he forestalled, at least in some rudinemtary form, the most modern developments in scientific methodology. One is reminded of a catching observation made by Briffault in his work, The making of Humanity, that Muslim thinkers were the first in the history of scientific thought to realise the importance of quantitative methods.

It is interesting to note that al-Kindi's application of quantitative methods to medicine brought him very close to propounding the weber--Fechner Law. If a particular ingredient in a medical compound, he suggests, is to have its efficacious value in arithemetical progression, its quantity in that compound should be increased in geometrical progression. In physiological optics, the application of mathematical methods duely won him a word of

praise from Roger Bacon who, along with Witelo and others in the thirteenth century, were influenced by him in the development of their own related views. al-Kindi further applied mathematics to the theory of music on which subject he wrote seven books; four of these have come down to us. This mathematical advancement in the theory of music gave al-Kindi a prominent place in the history of Arabian music.

His tendency towards syncretism urged al-Kindi to attempt a reconciliation between philosophy and religion or, as he put it, between reason and prophecy. Reason and prophecy are both equally important and evaluable avenues for the knowledge of ultimate reality; it would be unfortunate to hold only one of them to be the sole avenue. As he studied the subjects of comparative religion and philosophy, it became clear to al-Kindi that both religion and philosophy refer ultimately to the same reality.

The universe, according to al-Kindi, is an architectonic whole. There runs a casual connection throughout all its events. But there are grades of causation as there are grades of being causes may be of higher or lower order. This conception of graded causation, indeed, goes back to the Neoplatonic theory of emanation. Lower causes are the effects of higher causes. All higher existence affects the lower, but that which is lower has no influence upon the higher. The nexus of causality in the events of the universe and their hierarchical organisation enable us to predict the future events,e.g. the position of planets in astronomy. Further, it is possible to understand the whole scheme of things in the universe from a single existent thing if it is thoroughly known. Thus every object is a mirror of the universe; one is the microcosm, if other is the macrocosm.

The fundamental principles governing the physcial universe are named "essences" by al-Kindi. They are matter, form, movement, time and space and are presented in a treatise, on the Five Essences. This scheme of essences is based upon his knowledge of Aristotle's physics and metaphysics.

The Philosopher of the Arabs, as al-Kindi is generally called,

was born into a high family, rich in culture and esteem. He was descended from the famous south Arabian tribe of Kindah, immortalized by the poet Imru al Qays, who sings of a trip to far off Byzantium long before the coming of Islam. The great grandfather of al-Kindi was a companion of the Prophet. His father, under the caliphs al-Mahadi (775-785 C.E) and al- Rashid (786-809 C.E.) was the governor of Kufah. probably he was born there during his father's stay as governor.

There is hardly anything known about his early years in Kufah. Probably it was there that he became interested in learning rather than in becoming a soldier or a politician thus following in the footsteps of his ancestors. His versatility and vast interest in all branches of knowledge point to an early liking for learning. It must have been this desire that accentuated him to move to al-Basrah in search of more knowledge.

Al-Basrah was then a great centre of learning. It was the breeding of such intellectual movements as al-Mu'tazilah and al-Ash'ariyah, the two great currents of Muslim theological thought. It also gave birth to a great school of grammarians inspired by Greek logic. Unfortunately we do not know the details of his stay or of his achievements in this city throbbing with intellectual activity.

Later on, he moved to Baghdad where he must have completed his education, and where, one can confidently assume, he met the various Syrian and Persian scholars who then formed the backbone of the new learning in the capital of the Abbasid Empire. They must have been the ones who initiated him more thoroughly into the secrets of Greek philosophy and science. He quite possibly became one of the very few Muslim Arabs of his time who mastered both Greek and Syriac. His knowledge of Greek, Persian and Indian literatures earned him unique respect and fame throughout his stay in Baghdad.

Al-Kindi enjoyed the generous patronage of al-Ma'mun and his brother al-Mu'tasim. All through their caliphate he held important positions as a royal teacher and probably as a physician. Al-Mu'tasim entrusted him with the education of his son Ahmad.

Several of al-Kindi's works are dedicated to Ahmad or to his father. These works are written in letter form and are almost adorned with the usual Arab greetings.

Al-Kindi was of a noble character unlike many of his contemporaries and conducted himself like a dignified, dedicated and disinterested person. Some of the anecdotes in *al-Muntakhab* throw new light on this side of his personality. Once a grandson of a governor of al-Kufah asked him, "How is it that you are never seen asking at the door of the Sultan, or at the gatherings of businessmen ?" He answered, "These are places where the likes of you seek their fortune, I seek mine there where nobody ever dreams of taking it away from me." Insulted once by a man with whom he was having a discussion, al-Kindi did not lose his temper but smiled and said, "It is not surprising to find that upsets a mentally sick person and makes him insult his loving and caring physician. A good physician, however, should never forsake his patient, or stop giving him the bitter medicine." The man had to apologize.

Al-Kindi declares more than once that one of the most important functions of philosophy is to seek the truth. In his philosophy he deals with the investigation of truth in a manner very reminiscent of Aristotle's. He first expresses his gratefulness to all those who have contributed to the unveiling of the truth no matter how much or how little their contribution has been. In view of the brevity of life, he tells us, no one is able by himself to attain to the truth adequately. On the other hand, the truth can be attained collectively by co-operation and accumulated effort. Very eloquently he goes on to defend truth:

> "We should not be ashamed of recognizing truth and assimilating it from whatever source it may reach us, even though it might come from earlier generations and foreign peoples. For him who seeks truth there is nothing of more value than truth itself. It never cheapens or abases him who searches for it , but noble and honours him."

Undoubtedly al-Kindi was the first great philosopher of the world. It was al-Kindi and not Descartes who first held that

mathematical knowledge was essential for philosophical enquiry. He preserved Greek philosophy and acquainted the Muslim world with it. He tried to interpret Greek philosophy in the light of the teachings of the Qur'an and made an attempt to reconcile it with the religion of Islam. Al-Kindi is regarded as the real founder of "Falsafa" or philosophical school in Islam. His influence upon the later Muslim philosophers was very great. Roger Bacon and Cardanus held him in high esteem. Thus for him great contributions towards the developlment of Muslim thought al-Kindi is regarded as the father of Muslim "Falsafa" (philosophy).

121. Abu Bakr al-Razi

(864-924 C.E)

Abu Bakr Muhammad Ibn Zakaria al-Razi is the celebrated Muslim physician, physicist, alchemist, psychologist and philosopher. He is however, better known as a physician than as a philosopher. As a physician, he is sometimes ranked even higher than Ibn Sina. According to Max Meyerhof, he is undoubtedly the greatest physician of the Islamic world and one of the great physicians of all times. He is called al-Razi because of his birth place Rayy, a town near modern Tehran.

The chronology of his life is quite uncertain: the exact date of his birth and death are unknown; as a matter of fact, little authentic is known of the details of his life. As a physician, al-Razi's empiricism or positivism goes without any shadow of doubt. A modern reader cannot fail to admire keen observations, acute analyses, and scientific explanations in his medical works, for instance those found in his treatise: on *Smallpox and Measles,* which is considered to be a masterpiece on the subject even now. But it would be difficult, though not altogether impossible, to say that his philosophical doctrines are also as well-grounded in empiricism as his medical views are. Unlike most of the Muslim philosophers, al-Razi denies the possibility of reconciling philosophy with religions--- most of them--- are hostile to philosophical speculation and in a way also to scientific research. In some of his books such as *Mukhariq al-Anbiya* and *Hiyal al-Mutanabbiyin* he has presented views which are evidently heretical. In these works he seems to maintain that reason is superior to revelation. It would, however, be wrong to condemn all his works as heretical.

Metaphysics:

As a philosopher al-Razi is an original and independent thinker. He does not follow the trodden path of Aristotelian Physics and Metaphysics. As far as the few completely preserved books and the many fragments of al-Razi's philosophical works which have come down to us allow of judgment, he seems to have a strong affinity to Plato's doctrines with some inflow of pre-Socratic philosophy. A metaphysical treatise of al-Razi's entitled *Maqalah fimaba'd al-Tabi'ah* (Discourse on Metaphysics) was recently discovered and published by the late Dr. Paul Kraus. This treatise contains a good many references to ancient philosophers such as Alexander of Aphrodisias, Plotenus, Prophyry, Proclus, Plutarchus, John Philosoponos, and others. In his other philosophical works, e.g. *Kalam-i-Ilahi,* we find the mention of Pythagoras, Empedocles, Anaxagoras, and other pre- Socratic thinkers. In all this al-Razi's knowledge of ancient philosophy is simply amazing. According to Holmyard, al-Razi was the most noteworthy intellectual follower of Greek philosophers of the seventh to fourth century B.C. that mankind has produced for nineteen hundred years after the death of Aristotle. The fundamental concepts in the metaphysics of al-Razi are the five eternal principles which he names as follows: (1) Creator; (2) Universal Soul; (3) Primeval Matter; (4) Absolute Time; (5) Absolute Space.

These principles he has expounded in an independent work entitled: *'Discourse on the Five Eternal Elements*. An attempt has been made by de Boer to give an empirical explanation of these principles. The individual sense-perceptions, according to this explanation, presuppose a material substratum beneath the perceived qualities just as the grouping of differently perceived objects postulates space. Perception of change further constrains us to assume the condition of time. The existence of living beings lead us to recognise a soul. And the fact that some of the living beings are endowed with reason necessitates our belief in a wise Creator whose reason has ordained everything for the best. Some of the Muslim thinkers, on the other hand, such as Fakhruddin Razi and

Shahrastani have ascribed al-Razi's doctrine of five eternal principles to the Sabian thinkers of Harran. They have held that al-Razi, while expounding his philosophy, uses almost the same terms which were current with the Sabians. It must be noted that several earlier Muslim philosophers were also affected by the Harranian literature, e.g. Abu Sahl Balkhi, Abu Tayyab al-Sarakhsi (a follower of al-Kindi) and the renowned Ibn Wahshiyah. Al-Razi seems to belong to this group. He himself in his work *Kalam-i-Ilahi* explicitly acknowledges the fact that his metaphysical principles were derived from the Harranians, but in other works he has ascribed his metaphysical doctrines to the pre-Socratics, such as Pythagoras Empedocles, Anaxagoras, Democritus, and others. All these authorities, however, are also cited in the Harranian literature. Paul Kraus alleges that al-Razi did not consistently ascribe his view to the Harranians of the ninth century, but rather to the ancient Greek philosophers only as a device to conceal the heretical nature of his doctrines. There is no doubt, however, that al-Razi is one of the main promoters of the Harranian literature and culture.

The Harranian influence on al-Razi is clearly indicated by the fact that al-Razi's explanation of the origin and destiny of the world is essentially in the form of a myth, very much in confirmity with the Harranian cult. While giving an account of the origin of the world he proceeds as follows. The soul, the second eternal principle possessing life but no knowledge, was possessed by its desire to unite with matter, and to produce within itself forms capable of procuring sensuous pleasures. But matter was recalcitrant. The creator took pity and created this world, with its durable forms in order to enable the soul to enjoy its terrestrial sojourn. This was how man was created. But the Creator also sent intelligence partaking the substance of His own divinity to awaken the soul sleeping in its bodily abode and inform it that this created world is not its true home and that its true happiness and peace lie somewhere else. According to al- Razi, there is only way to escape the bonds of matter, and that is the way of philosophy. When all human souls will come to attain liberation from the bonds of body the world will dissolve and matter deprived of all spiritual forms will return to its

primeval state.

In his physics al-Razi challenges the Aristotelian doctrine and bases his views, as he affirms it himself, on the authority of Plato and the pre-Socratics. His atomism is different from that of the many Muslim atomists and is related more closely to the system of Democritus. In Razi's view matter in the primeval state, i.e. before the creation of the world, was composed of scattered atoms. Admixed in various proportions with the particles of viod of which al-Razi, against the Aristotelians affirms a positive existence, these atoms produced the elements. The elements are five in number: earth, air, fire, water and the celestical element or the modern ether.

The properties of elements, such as lightness and heaviness, opaqueness and transparency, are explained with reference to the proportions of matter and viod entering into their composition. Earth and water being heavier elements tend towards the centre of the earth, while air and fire which are lighter because of the dominance of the particles of the void tend to rise above. The celestial element is a balanced mixture of matter and viod and circular motion is peculiar to it. This explains the rotatory movements of the heavenly bodies. Fire results from striking of iron on the stove because iron, through its impact, leaves the air and makes it so thin that it is changed into fire.

Al-Razi makes a clear distinction between universal or absolute space and partial and relative space. Absolute space which was denied by the Aristotelians is explained by al-Razi as pure extent independent of the determinate body which it contains. It goes beyond the limits of the world; in other words, it is unlimited or infinite. The relative or partial space is that which pertains to the size or the extent of an individual determinate body. In his view of time, which, according to him, is a Platonic Origin, al-Razi makes a similar distinction between limited time and absolute time. The Aristotelian definition of time, considered as a movement in space according to al-Razi, is applicable only to limited time; it is generated with the movement of the celestial spheres. Like Newton, al-Razi considers absolute time as an independent substance which

in itself and from its own nature flows with a uniform speed. It existed before the creation of the world and will exist even after its dissolution. Al-Razi thus identifies absolute time with eternity and everlastingness.

Science, Philosophy and Religion:

Unlike the Muslim Aristotalians, al-Razi denies the possibility of reconciling philosophy with religion. In a number of books such as *Muhkariq al-Anbiya,* and *Hiyal al- Mutanabbiyan,* his views against religion are the most violent that appeared in the course of the Middle Ages. It is alleged that in these works al-Razi took up to some extent the arguments of the contemporary Manichaeans against positive religions. The principal views to be found in them are somewhat as follows: All men being equal by nature, the Prophets' claim for an intellectual or spiritual supremacy is gratuitous self- glorification. The alleged miracles of the Prophets are no more than pious legends and fanciful myths. The teachings of religion are contrary to one truth and the proof of this is that they contradict one another. It is blind tradition and largely custom which keep men tied to their own particular religion. Fanatical adherence to the various sets of religious beliefs is one of the major causes of wars which ravage humanity. It certainly is not easy to overlook the fact in the history of ideas that religion have been hostile to philosophical speculation and to scientific research. The so-called Holy Scriptures are the works of the Prophets themselves, but the writings of Plato, Aristotle, Hippocrates and Euclid have been of much greater service to humanity. Orthodox and unorthodox alike were shocked by al-Razi's denunciations of profecy and religion. This led to a wholesale denunciation of all his philosophical works; hence the reason that they are hard to be found anywhere now. Even the liberal- minded al-Beruni, a keen student of Indian philosophy and religions, joined in the general chorus of disapproval. We are, however, indebted to al-Beruni for a catalogue of al-Razi's works available during his time, which gives a list of 184 titles. Al- Beruni himself has confessed that in his youth he was carried away by his enthusiasm for the study of al-Razi's works to the extent of closely reading his metaphysical works. All the

same he too was shocked by al-Razi's free thinking and irreligious pronouncements. Ibn Hazm in his work on 'Religious and Sects' entitled *Kitab al-Milal wal Nihar* singled out al-Razi in particular for the denunciation of his views. Even the Isma'ilites disowned his philosophical teaching. The poet Nasir Khusraw in his work *Zad al-Musafirin* and the theologian Hamiduddin Kirmani in his *Aqwal al-Dhahbiyah* subjected al- Razi's philosophical-- religious views to severe criticism and final rejection.

Ethics:

So far as ethical views are concerned, in spite of his alleged pessimism, al-Razi is against all forms of asceticism. Socrates whom he takes to a model for moral life was no ascetic or cynic: he keenly and actively participated in the life of others. al- Razi accepts the Aristotelian dictum that no blame rests with human passions as such but only with their excessive indulgence. al-Razi's general ethical position may be summed up as that of intellectual hedonism; it reflects very characteristically the outlook of a cultured Persian gentleman. Our Lord and Ruler, he says, is kind and compassionate towards us and regards us with loving care. It follows from this that he hates that anyone should experience pain. It also follows that what happens to us, not of our own earning and choosing but due to some inadverency of chance or necessity of nature, is to be regarded as inevitable. al-Razi condemns outright to Indian ways of self- mortification such as scorching the body in the sun or casting it down upon sharp spices. Similarly, he disapproves of manasticism and hermit life taken to by many Christians and the practice followed also by some Muslims. He denounced the Muslim ascetics' practice of spending their whole time in mosques, declining to earn their living and remaining content with little and unappetising food and rough uncomfortable clothings.

In spite of his heretical tendencies, al-Razi very curiously maintains in his book entitled *'Life of the philosophers'* (*al-Sirat al-Falasafiah*) that man should make himself like God in the greatest degree possible. Hence the creature nearest to God is the

wisest, the most just, the most merciful and compassionate. Philosophy for al-Razi is not a mere leaving but a way of life: a knowing and acting accordingly.

4. Al-Farabi

(870-950 C.E.)

Abu Nasr Muhammad al-Farabi was born at Wasij, a village near Farab Transoxiana. His father was a general. Zabihullah Safa has explored many sources resting to Farabi's life and works. He has arrived at the conclusion that he was a Persian by origin and not a Turk as is stated often enough. He had his education at Farab and at a tender age he left Farab and reached Baghdad, the then greatest centre of learning and culture. At Baghdad he studied the Arabic language and afterwards took logic under Abul Bashar Matta, son of Yunus. To study Philosophy, he went to Harran, and became a pupil under Yuhanna, son of Yunus and soon he acquired mastery over Greek logic and philosophy.

He was so fond of Philosophy that he read Aristotle's "De Anima" two hundred times and the Physics 40 times. After travelling in Syria and Egypt,he settled down at Damascus where he was in such poor circumstances that for sometime he served as a watchman and had to read by the light of the garden lantern. Saifud'daula,the prince of Damascus, was very much pleased with the brilliant calibre of al-Farabi and offered him high post and handsome pension. But the Philosopher accepted from the prince a poor pension of 4 dirhams per day. Content with this limited income, he passed the remaining days of his long life in seclusion, studying and writing a series of books.

Al-Farabi was a versatile genius. He is regarded by D.B. MacDonald as the very base of the pyramid of Muslim philosophy. According to Ibn Khallikan, no Muslim thinker ever reached in philosophical knowledge the same position as al-Farabi. According to Ibn Khaldun he was "a celebrated philosopher, the greatest

indeed that Muslims ever had."

His system was a creative synthesis of platonism, Aristotleanism and Sufism. He was not only a philosopher, but was a fair physician and mathematician and an excellent musician. Prof. Hitt recognises him as the greatest of all Arabic Music theorists. He wrote more than hundred books on different subjects, half of which were commentaries and criticisms on past thinkers and the rest were original works. Of his works and commentaries the following were famous:

1. Introduction to Logic.
2. Abridgement of Logic.
3. Isogage of prophyry's.
4. Commentaries on De Anima of Aristotle.
5. Almajest of Plato and Elements of Euclid.
6. On the Intelligence and Intelligibility.
7. Kitab al-Musiqi al-Kabir.
8. Ash-Shir.
9. The Gems of Wisdom.
10. Fususul Hikm, etc.

He could speak in all the principal languages of the world- ---70 in number------as the saying goes.

Al-Farabi continued the harmonisation of Greek philosophy with Islam began by al-Kindi, preparing the way for Ibn Sina. It was by the study of al-Farabi's writings and the imitation of his philosophical systematisation that Ibn Sina attained to such eminence in philosophy as he did.

But Al-Farabi was first a devotee and a pious man and next a philosopher. Al-Farabi's philosophy is dependent in certain parts on Neo-Platonism. He has reconciled the views of Plato and Aristotle with the teachings of Islam. He quoted freely from the Qur'an and tried to prove that the current philosophical view fully agreed with his teachings. According to him philosophy is the science of all being. It is the only all-embracing science, which

gives us the true knowledge of Allah, the Creator, through rational and logical arguments. The study of Philosophy should be preceded by the knowledge of Logic and Mathematics. Al- Farabi considers that the greatness of the devotee of Philosophy lies in his righteousness.

Al-Farabi laid down several rules for teachers honestly striving to train the young students in Philosophy. No scholar should start the study of Philosophy until he gets very well acquainted with natural sciences. Human nature rises only gradually from the sensuous to the abstract, from the imperfect to the perfect. Mathematics in particular is very important in training the mind of a young philosopher; it helps him pass from the sensuous to the intelligible, and further it informs his mind with exact demonstrations.

Can God be known ? One of the preliminary questions in metaphysical theology which confronted al-Farabi was whether or not God is knowable.

On this question he could not make up his mind and hesitated to give a definite answer. 'God is knowable and unknowable, evident and hidden, and the best knowledge of Him is to know that His is something that mind cannot thoroughly know'(*Fusus al-Hikam*).

It is difficult to know what God is, because of the limitations of our intellect. Light is the principle by which colours become visible. It would seem logical to conclude that perfect light produces perfect light dazzles the vision. Instead, the very opposite is the case. The perfect light dazzles the vision. The same is true of God. God is infinitely perfect, and His infinite perfection bewilders our mind. How can the infinitely perfect be comprehended by one who is finite and imperfect ?

In spite of his hesitancy with regard to the knowability of God, al-Farabi insisted that knowledge of God is the object of all Philosophy and that it is the duty of man to rise so far as it is humanly possible to the likeness of God.

The arguments brought forth by al-Farabi to prove that there is God are of various forms; the three of them are briefly as follows:

In this world every object which is moved receives its motion from a mover. As motion is to be presupposed in the mover itself before it comes to move others there must be another mover to move it and beyond that still another and so on and so forth. It is impossible to go back infinitely in the series of movers and the things moved. Therefore there must be an immovable mover and that is God.

In the series of efficient causes it is impossible to conceive an infinite regress of causes. What is not conceivable is not possible; therefore, outside the series of efficient causes, there must be an uncaused efficient causes, and that is God.

The argument is based on a distinction drawn earlier between necessary beings and contingent beings. As necessary being is that which exists in itself or that which cannot but exist; non-existence of it is unthinkable. Contingent being is that which receives its being from another and whose nonexistence is possible. It is, for instance, possible that this world may not have existed or may come not to exist. But as a matter of actuality the world does exist; its existence, therefore, must be due to another being, and cannot be due to its own self.

Unity of God. God is only one. If there were two gods they would have to be partly alike and partly different in which case the simplicity of each would be logically impossible.

If there be anything equal to God, then He would cease to possess the fullness of being for fullness implies impossibility of their being anything besides itself. If God possesses the fullness of being, i.e., He is infinite and absolute, then it is impossible to conceive of anything besides Him as other than He. Therefore, there is only one infinite being, only one God.

God is one because He is free from all quantitative divisions. One, in the case of God, means the indivisible in substance and one in essence. Hence there is only one God.

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His Logic

Al-Farabi is considered a great logician among Muslim thinkers. He studied Greek Logic, modified it, and on its basis he developed the Muslim science of logic which was later on flooded by the great thinkers like Ibn Sina, Ibn Rushd and even by many western philosophers of the pre-Renaissance period.

According to al-Farabi, Logic is a subject leading to the knowledge of the unknown from the known. It distinguishes real from the unreal and the good from the evil. Therefore, the object of studying logic is to perfect and purify the soul and to obtain true happiness and satisfaction.

According to al-Farabi, man is composed of two substances, viz, soul and body. The soul is the essence and body is the support. The soul is imperisheable and unchangeable but it causes change in matter. It does not require sensible organs, but uses them in order to make the functions of the body complete. Thus it causes completeness of the body. While soul gives completeness of the body, mind or spirit gives completeness to the soul. Therefore, spirit or mind is the real in man.

As a sufi, al-Farabi believed that beyond the material objects and their knowledge and intellectual experience, there is a particular faculty called 'Love' through which everything in the universe, including man, reaches its highest perfection.

5. Abu Rehan Al-Biruni

(973-1048 C.E.)

Abu Rehan Muhammad bin Ahmad Al-Biruni was born in a village of Khawarzam, a famous city of Iran. He was a celebrated scholar, astronomist and a great scientist.

He visited India during the early years of the eleventh century, stayed there for a number of years, learnt Sanskrit and wrote his memorable book *Kitab-ul Hind* describing the geography and history of India. He also wrote *The Book of the Demarcation of the Limits of Areas.*

Khawarzam was then a renowned centre of learning and people from far off places used to come to this city for acquiring knowledge. The inhabitants of Khawarzam called those people Al-Biruni who would come to the city from outside. Since Abu Rehan had also come to Khawarzam from his village in search of learning he was also called Al-Biruni. Thus there were thousands of ''Al- Birunis'', but whenever 'Al-Biruni is spoken or written they understand Abu Rehan by it.

Al-Biruni's childhood days are laying in darkness. No historian has ever written about this period nor Al-Biruni himself made a mention about his childhood. Only this much is known that his father's name was Ahmad. But history is silent over his other family members, the laps in which he played and who were his teachers and how he was educated.

Al-Biruni was the man of character and virtues. He would so often say that human values lie in personal qualities and deeds not in high lineage and greatness and renown of the family. It shows his mind and character.

Al-Biruni completed his education in Khawarzam and stayed there for 23 years. He was Iranian by brith and Persian was his mother tongue. But he paid his utmost attention to acquiring mastery over Arabic and its literature because he was highly impressed with its tremendous fund of knowledge. Muhammad bin Ahmad was then the king of Khawarzam. His cousin Mansur bin Ali was a great scholar. He was deeply interested in Science and Mathematics. He had added too much to the branch of trignometry and propounded new theories in this field of knowledge. Al-Biruni became his disciple. Mansur bin Ali also paid special attention to him. With the collaboration of the teacher and the student twelve books were written on the topic of science. These were all research work and some of these books are available only in foreign publishing centres. In his writings Al-Biruni mentioned the name of Mansur bin Ali with due respect and accepted him as his teacher in Arabic language, literature and scientific learning.

Al-Biruni passed 23 years of his life in Khwarzam only due to his relation with Mansur bin Ali. But when political condition worsened, he had also to say good-bye to Khwarzam. He arrived at Re city in a wretched condition. There he gained access to Qabus, the ruler of Jarjan and Tabristan. Al-Biruni's book *''Al-Athar al-Baqia''* was dedicated to Sultan Qabus.

Although Al-Biruni had left Khawarzam but his emotional relation with this city was still intact. He felt restless to return to that ancient city. Thus when after sometime, the political condition of Khwarzam changed for the better and Ali bin Mamun, the ruler of the city invited him to grace the place, he went back without loss of time. Ali bin Mamun was deeply interested in science and he showed respect to knowledge and scholars. After his coming to power, Khawarzam became the seat of learning once again. He welcomed Al-Biruni to his court and held him in esteem. It was the time when a person like Bu'-ali Sina (Avicenna) was also present in Khawarzam.

When after another political revolution Sultan Mahmud Ghaznavi captured Khawarzam, Al-Biruni got attached with the

Sultan and came to Ghazna in the company of the Sultan.

During this period Al-Biruni's interest in scientific observations and experiments got mutliplied and he acquired considerable knowledge of Greek and Indian science. Sultan Mahmud Ghaznavi built a laboratory for him wherefrom he observed stars and their movements and courses.

During the study of astronomy and mathematics he develped deep desire to tour India. During his stay in India, he made deep study of the manners and customs, rites and practices and mode of living of the Indians and after coming back to Ghazna he wrote a book entitled *''Kitab al-Hind''* and collected his fund of knowledge and experience in this book. During Al-Biruni's stay in Hindustan local scholars learnt a lot from him. They were so much impressed with his knowledge and erudition that they gave him the title of ''Ocean of Knowledge''.

After the death of Sultan Mahmud, his son Mas'ud came to the throne. He also showed respect to Al-Biruni. Al-Biruni wrote his book on the science of Astronomy in his name with the title ''Al Qanun al-Mas'udi'. This book is still considered superb on the subject.

Al-Biruni was immensely awarded from the royal court for these books, but most often he refused to accept royal awards. He did not like royal offerings to stand in the way of his study and research. In his book *''Al-Athar al-Baqia''* he has made a mention of one hundred fourteen books which consisted of books on geometry, astronomy, mathematics, geography, geology and medicine. After writing *''Al-Athar al-Baqia''* he lived for 13 years and this span of life also not passed without writing books. The number of his big and small books is said to be one hundred twentyfive.

Besides his expertness and excellence in various sciences, his work on astronomy is of historical nature which shows his profound interest in the subject. In one of his book he has mentioned the orbital movement of the earth and discussed the whole process in a scholarly manner. He devised a new method for measuring latitudes and longitudes and carried out his own measurements to

determine the antipodes and roundness of the earth, as well as the elevation and other geographical characteristics of many cities. About fountains he came to prove that they emerge due to electrical and chemical changes in the bed of earth. He also gave to know the method of measuring the depth of earth and ocean and explained the traits of many kinds of herbs and denoted their names in different languages. He also added to the knowledge of minerals.

Al-Biruni was the only Muslim scientist who discovered that Indus Valley was, in fact, a bowl of an ancient sea which was gradually filled with earth. Modern geologist have admitted this discovery as true saying that big deserts of the world were also once the bowls of oceans.

Al-Biruni died in 1048. He was a great scientist of the Islamic world. He was a mathematician, astronomist, mineralist, geologist, expert in the peculiarities of medicines. Besides these qualities he was a traveller and an expert archiologist. Fifty years of his precious life passed in acquiring knowledge and writing books. Many of his books have been translated in Western languages to immeasureable benefit.

6. Ibn Sina

(980-1037)

Abu Ali al-Husain Ibn 'Abdullah Ibn Sina, generally known as Ibn Sina or Avicenna (a Latin distortion from Hebrew-Aven-sina), was an encyclopaedist, philosopher, physiologist, physician, mathematician, astronomer and poet. According to George Sarton, he is the most famous scientist and philosopher of Islam and one of the greatest of all races, places and times. It is admitted on all hands that his thought represents the climax of Arabian philosophy; he is called by the Arabs *al-Shaikh al-Ra'is*, i.e., "The shaikh and prince of the learned."

About his early life he says in his autobiography:

> "I was born in Afshinah and later we moved to Bukhara. By the time I was ten I had mastered the Qur'an and a great deal of literature, so that I was marvelled for my aptitude..... Then there came a man called Abu Abd-Allah of Natili who claimed to be a philosopher. My father invited him to stay in our house hoping that I would learn from him also. Before his advent I had already occupied myself with Muslim jurisprudence, attending Ismail, the ascetic. He marvelled at me and asked my father to engage me in learning."

Ibn Sina was one of the greatest and most original thinkers produced by Islam. He largely by virtue of his own exceptional genius and diligent self-instruction became a master of ancient Greek learning and the Arab sciences and was author of large works in medicine and philosophy which after being translated into Latin continued to be studied in the Medieval universities of Europe.

As a young man he had the good fortune to cure the Samanid Sultan of Bukhara Nuh Ibn Mansur, and was given the use of the ruler's vast library endowed with uncommon powers of absorbing and retaining knowledge. Sina devoured the content of royal library and at the age of 24 he was in a position to write books. Alqifti lists only twentyone major and twentyfour minor works of Ibn Sina. Other titles increase the total to ninetyone, dealing with philosophy, medicine, geometry, astronomy, theology, philology and art.

Ibn Sina practised as a physician and was known as a great physician. He cured many people from their sufferings and incurable diseases.

While Ibn Sina was the Prime Minister of Emperor Alaud'Daulah, a prince suffered from mental disease mania. He used to say he was a cow and asked the people to kill him and eat his flesh. He refused to take food and medicine. Ibn Sina was called to treat the prince. He patiently listened to the illusion of the prince that he was a cow. He first asked a servant to go to his master and tell him that butcher has come to kill the prince. The servant gave news to the sick prince.

After a little while Ibn Sina accompanied by a man entered the room and cried out----"I am the butcher, where is the prince to be killed." The prince cried out ------- "Here I am, kill me." Ibn Sina laid his hand on the body of the prince and cried out--- --"Oh, it is a thin cow. I cannot kill such a lean and thin cow. It must be fed well to fatten before killing it."

Since then the prince ate heartily food and medicine, thinking that he would be killed as soon as he became fat. As a result of this he gradually regained his health and was cured of his mental disease.

Amir Ali says about Ibn Sina:

> "He was unquestionably the master spirit of his age, and in spite of the opposition raised against him by fanaticism and self-interest, he left his impress in undying characters on the thought of succeeding ages. His voluminous works testify to the extraordinary activity of his mind. He systematised Aristotlean philosophy and filled the 'void between God and Man' in Aristotle's fragmentary psychology by the doctrine of the intelligence of the spheres conceived after a scientific method."

Ibn Sina was one of the greatest commentators on Aristotle and tried to reconcile the Aristotlean philosophy with Islam. Most of the later philosophers both in the East and the West were greatly influenced by his philosophical thought. His theory that there exists an intimate connection between the human soul and the primary absolute cause was followed by Jalaluddin Rumi. Even the great German Philosopher Kant was influenced by the philosophical speculations of Ibn Sina.

Some of the most important of his philosophical views may be summed up under the following three heads:

(1) Logic

(2) Psychology and

(3) Metaphysics.

1. Logic

Ibn Sina develops his logical views more or less on the model of al-Farabi's commentary on the logical organ of Aristotle. We find his logic mostly in some parts of the Philosophical compendium entitled *al-Najat* and in some important passages in another work called *al-Isharat*. In a small but important monograph on 'Classification of sciences' Ibn Sina subdivides the science of logic into nine different parts which correspond practically to the eight books of Aristotle preceded by prophlatic Isagoge, i.e. Introduction, one of the best known works of the Oriental middle ages.

2. Psychology.

Ibn Sina's psychology gives a carefully systematised account of the various kinds of minds and their faculties. These have been classified methodically according to an hierarchic arrangement. The

general plan of this grand construction is as follows:

According to Ibn Sina, there are three kinds of minds:

(a) the vegetable minds, (b) the animal mind and (c) the reasonable or the human mind,

(a) The vegetable mind possesses three faculties:

(1) nutritive power; (ii) power of growth; (iii) power of reproduction.

(i) Nutritive power which when resident in a body changes another body into the form of the first.

(ii) The Power of growth by which the body itself continues to increase without changing its form till it attains full maturity.

(iii) The power of reproduction which draws from the body a part similar to itself in potentially capable of producing other bodies similar to it in actuality.

3. Metaphysics

There is a part of Ibn Sina's metaphysics which seems quite old-fashioned now. In it he talks of a number of intelligences and the souls of planetary spheres emanating from God in an hierachical order:

He believed in the immortality of the soul. He affirmed that there is duality between essence and existence in all things except God. He held that existence is an accident that happens to the essence. He propunded the theory of ego and self awareness.

Ibn Sina has acquired so much undying fame as medical scholar and as an expert and brilliant physician, that he is still remembered in the world. The portrait of Ibn Sina adorns the great hall of the school of medicine at the University of Paris. This shows how well known and reputed he still is in medical world.

While attached to the observatory of Alauddawla Kakewiyeh of Isphahan he made some important observations and these

observations have helped the modern astronomers to make new discoveries of stars etc. His Arjuza Fial Tibb is an Arabic poem consisting of 1336 verse and is most widely read poem in the Arabic world.

His invaluable discoveries in varied branches of knowledge became the prime cause of many other discoveries and systems of learning for centuries following.

His famous and invaluable works in various branches of science which rank as basics are

1. Al-Qanun-fil-Tibb
2. Ash-Shifa An Najaf
3. Kitab al-Insaf
4. Danish Nama Alai
5. Ishasat
6. An Nafia

Extensive works, travels and intellectual pre-occupation detorcated his health and suffered from colic which afterward produces intestinal complications. He became bed-ridden at Hamadan and died there at the age of 57 in 1037 A.C being victim of a disease in which he was a specialist.

7. Ibn Rushd

(1126-1198 C.E.)

Abu al-Walid Muhammad Ibn Ahmad Ibn Muhammad Ibn Rushd, generally known as Ibn Rushd or Averroes, was the greatest philosopher of the Muslim west in the Middle ages. Dante in Divine Comedy (Inferno. IV, 144) calls him the commentator for he was considered, during Dante's time, the greatest commentator of Aristotle's works.

He was born at Cordova the capital of Muslim Spain and belonged to a distinguished family which had produced several theologians and Qazis. Ibn Rushd was Juris consult. In 1169-70, he himself was Qazi of Seville and two years later of Cordova. In 1182 he was called to Marakesh by Abu Yaqub to replace Ibn Tufail as court physician. Yusuf's son and successor Yaqub al-Mansur banished Ibn Rushd in 1194 on a suspicion of heresy due to his studies in philosophy, but later recalled him to his office in Marakesh, where he died in 1198 C.E.Ibn Rushd was without question one of the greatest scholars and philosophers the Arab world has produced. Among his works are the following:

1. Mabadi-ul-Falsafa or the Basics of Philosophy in 12 parts. Besides this, there are over 25 other works on different subjects in philosophy.
2. Destruction of Destruction, Philosophy.
3. On the Agreement of Religion and Philosophy.
4. Kulliyat fil-Tibb, a work on medicine.
5. Kashf ul-Adellah, scholastics.

He is known as a commentator among European scholastics."

His philosophy is a commentary on Aristotle. He aimed at reconciling Aristotle's teachings with the doctrine of Islam.

Ibn Rushd's philosophy represents the culmination of Muslim thought in one essential direction, i.e., in the understanding of Aristotle. From al-Kindi onward it had been the system of Aristotle, but most of them could not succeed in this endeavour because of their unfortunate sidetracking into the stagirite's apocryphal works. All along they had been mistaking various Neoplatonic works for the genuine prepatetic ones. By the time of Ibn Rushd quite a large number of Aristotle's works had become available in Arabia and the spuriousness of many pseudo- Aristotlean works had come to be recognised. The main difference between Ibn Sina and Ibn Rushd thus was that the latter had a purer and more thorough understanding of Aristotle.

Aristotle for Ibn Rushd was the supremely gifted thinker, the greatest philosopher ever born, the sage who was in possession of an infallible truth. Of course it was possible to misunderstand Aristotle and misjudge his position in the history of human thought but, when rightly understood, his system corresponds to the highest knowledge that man could attain. 'Without it one cannot be happy and it is a pity that Plato and Socrates were ignorant of it.' For his devotion to Aristotle, Ibn Rushd had to pay heavily. He was attacked severely by the orthodoxy for his attempt to bring Aristotle and Islam together.

The main doctrines of Ibn Rushd's systems which later brought the charge of heresy upon him concerned the question of the eternity of the world, the nature of God's apprehension and fore knowledge and the immortality of the human soul and its resurrection. On first reading Ibn Rushd may easily appear heretical with regard to these doctrines, but studied closely one comes to realise that he in no way denies the dogma. He only interprets it and expounds it in his own manner so as to bring it into conformity with philosophy.

As to the doctrine of the eternity of the world he does not deny the principle of creation but only offers an explanation of it which

is different from that given by the theologians. Ibn Rushd apparently seems to submit that the world is eternal but at the same time makes the important distinction, as emphatically as he can, between the eternity of God and the eternity of the world. There are two kinds of eternities: eternity with cause and eternity without cause. The world is eternal because of a creating and moving agent eternally working upon it: God, on the other hand, is eternal without a cause. The priority of God to the world does not consist with reference to time; God's existence does not imply time, since He exists solely in timeless eternity. God's priority to the world consists solely in His being its cause and that from all eternity.

With regard to the knowledge of God, Ibn Rushd seems to subscribe to the view of the philosophers that God apprehends His own being only. With the philosophers this supposition is necessary in order that God may retain His Unity, for if He should recognise the multiplicity of things, He would have multiplicity in His own being. This line of thinking forces God to live entirely within Himself and have knowledge of the existence of His own self only and nothing besides. In this case God's omniscience becomes doubtful. Truly speaking, this was only a twisted interpretation of the doctrine of the philosophers forced upon them by the theologians in order to bring them to an embarassing predicament.

Ibn Rushd's system, however, has greater elasticity; it vouchsafes that God in the knowledge is not like that of man's; it is a higher kind of knowledge of which we humans can form no idea. God's knowledge cannot be the same as that of man's, for them God would have sharers in His knowledge. Moreover, God's knowledge like man's is not derived from things, rather things derive their being through God's knowing them God's act of creating and knowing is the same in the sense that God's knowledge is verily the cause through which things come into existence. Ibn Rushd does not circumscribe God's knowledge merely to the universe. For him it is not legitimate to make the distinction between the particulars and the universals with reference to God's knowledge; this distinction is of human origin and does not apply to God. God's knowledge can be called neither particular nor

universal. Hence the accusation of the theologians that the system of Ibn Rushd leaves no scope for God's omniscience or knowledge of the world with its multiplicity of particulars, is altogether unfounded.

Ibn Rushd has been further charged with denying personal immortality to human soul, for the individual souls after death, according to him, are alleged to pass into the universal soul. Even though no less a philosopher than Iqbal himself has renewed this charge, we venture to say that there is some misunderstanding of Ibn Rushd on this point. What Ibn Rushd is supposed to have said about soul applies merely to intellect. The soul must be distinguished from intellect not only in the system of Ibn Rushd but also in the systems of other Muslim philosophers. Intellect in man is the faculty through which he knows the eternal truths without the media of sense- organs, e.g. the axioms of mathematics, funadamental laws of thought, ultimate values, etc.

Ibn Rushd who is considered Avecenna of the West, applied himself to philosophy, mathematics, medicine, astronomy, logic and Islamic jurisprudence. His writings cover more than twenty thousand pages.

Renan in his book Averrhoes (pages 58-79) has given a list of Ibn Rushd's 67 works which include 28 on philosophy, 5 on theology, 8 on law, 4 on astronomy, 2 on grammer and 20 on medicine.

He was an astronomer of great repute. He wrote *Kitab Fi Harkat al-Falak*, a treatise dealing with the motion of the sphere. He is credited with the discovery of sun spots.

Ibn Rushd's chief philosophical work is *Tahafut-al-Tahafut* (the incoherence of the incoherence). Ibn Rushd's writings on philosophy had a deep influence over the Christian Europe and he still continues to be the most popular philosopher in the west. Even some European writers think that Ibn Rushd belongs to Europe and European thought rather than to the East. Averrohoism continued to be a living factor until the birth of modern science.

No Muslim thinker influenced the west more than Ibn Rushd. From the end of the 16th century Averrohoism remained the dominant school of thought, and that in spite of the orthodox reaction created first among the Muslims in Spain, then among others, and finally among the Christian clergy. His writings after being purged of objectionable matter by ecclesiastical authorities, became prescribed studies in the University of Paris and other institutions of higher learning.

Ibn Rushd was known for his humility and hospitality. Being pensive by nature, he hated position and wealth. As a judge he was very kind-hearted and never awarded corporal punishment to anyone. He passed most of his time in study and it was said of him that during his long life there had been only two nights when he could not study--- on the night of his marriage and the other the night of his death. He made no distinction between friends and foes. He was a great lover of his native land and has praised it in his work.

Ibn Rushd received his education in his native city of Cordova which was the highest centre of learning in the west. He was taught Hadith by Abul Qasim. He learnt Fiqh from Hafiz Abu Muhammad a reputed scholar taught him medicine.

8. Ibn Bajjah

(1106-1138)

Abu Bakr Muhammad Ibn Yahya Ibn al-Sa'igh generally called Ibn Bajjah and known as Avempace or Avenpace both in Latin and English, was a celebrated Spanish Muslim philosopher, commentator of Aristotle, scientist (*i.e.* physcian, mathematician, and astronomer), poet and musician. The significance of the little 'Ibn Bajjah' of which Avempace (Avenpace) is latin distortion is unknown. Ibn Khallikan derived it from Frankish word meaning silver. The Arabic *misbah* 'Ibn Sa'ih' too means literally son of a goldsmith.

He was born in Saragossa about the end of the fifth century H., i.e. before 1106 C.E.; the exact date of his birth is not known. He practised as a physician in native city but after the fall in 513/1118 of Saragossa to the Christians he resided in Sevilla and Yatina. Later he went to Fez in Morocco where he was made vizier at the Al Moravid court. Here he was accused of atheism and was poisoned to death in 533/1138 through the intrigue of his enemies.

The many-sided Ibn Bajjah wrote a good number of small treatises on medicine, geometry, astronomy, natural science, alchemy and philosophy. He criticised some of Ptolemy's assumptions in astronomy, thus preparing that was for Ibn Tufayl and al-Bitruji'. We may add that al-Bitrugi's criticism of Ptolemy's geocentric views later inspired Copernicus to propound his heliocentric theory. His treatise on music was as much appreciated in the West as al-Farabi's in the East. Like the latter he adopt on playing in musical instruments, particular on 'ud' i.e. lute.

In philosophy he wrote many treatises, a number of them on logic, a treatise 'On Soul', another 'On the Union of Universal intellect with Man', 'A Farewell Letter', and 'The Regime of the

Solitary'. To these may be added commentaries on Physics, Metology, Zoology and other works of Aristotle. The most famous of his philosophical treatises, in fact the only one which have come down to us, are ''The Regime of the Solitary and 'A Farewell Letter' which he wrote to a friend who was leaving Spain for Egypt. Both these works are, at present, known originally through their Hebrew translations; 'A Farewell Letter', however, was also translated into Latin. His 'Regime of the Solitary' was perhaps inspired by the adverse circumstances and the uncongenial environment in which he was placed. His were the days of orthodoxy and obscurantism rather than liberalism and enlightment. As a philosopher and free-thinker all along he developed a keen-edged sense of loneliness--- hence the title of his work: 'The Regime of the Solitary.'

In his metaphysical views Ibn Bajjah is as attributive pluralist rather than a monist. According to him, there are three kinds of entities that may be considered ultimate, namely, matter, soul and intellect; in modern terminology they correspond more or less to matter, life and mind. To bring out the respective differentia of the three, Ibn Bajjah observes that whereas matter is moved from without, intellect or spirit unmoved in itself confers movement upon others and soul occupies a middle position being that which moves itself. Thus matter is not free: its movements are mot explained with reference to itself but with reference to intellect and soul. On the other hand, soul is free in its activities. Both intellect and soul, confer movement upon matter but, whereas soul may be moved by itself, intellect itself remains unmoved. There is no change in the latter; it is perfect. Its forms and principles are eternal; there is so to say a higher kind of necessitarianism in their working. This thus on the basis of his ontological views Ibn Bajjah could very well explain the determinism of Nature, the freedom of man's ego and the necessitarianism of reason.

The next problem that Ibn Bajjah considers at length is that of the relation between soul and intellect or spirit. According to him, the form of matter is the spiritual principle of the matter which may subsist apart from matter or material objects. Thus the universals

subsist independently of the material particulars; they are separate substances, or spiritual entities. Like the Platonists Ibn Bajjah believes that the contemplation of these abstract forms of universals gives us a contact with the realm of the spirit and assists us in the apprehension of the ultimate reality. The first stage in the development of the spiritual i.e. the rational in the material world. The next stage is to apprehend the a *priori* perceptual forms like those of space and time. Further developed, the ego of man comes to recognise the pure reason apart from the sense-experiences and apprehends the a *priori* principles such, for instance, as the fundamental laws of logic and the axioms of mathematics. According to Ibn Bajjah, the universal in the particulars, the a *priori* forms of sense-- experience and the a *priori* principles of Pure Reason, are apprehended through intuition rather than through discursive intellect. The apprehension of these comes from above, i.e. from the active intellect. The highest stage in the development of the spiritual or the rational in man is to have a direct apprehension and contact with the purely rational reality or with the pure thought of the spirit, i.e. so-called active intellect.

Like most of the Muslim philosophers Ibn Bajjah describes *ittisal* or the union of the human intellect with active intellect of which it is an emanation as a supreme beautitude and the *summum bonum* of man's life. By the operation of the active intellect on the latent intellect in man the latter is awakened to the spiritual life, but eternal life consists in the complete union of man's intellect with the active intellect.

On the basis of a theory like this, it is alleged, not much hope is left for individual immortality. But, according to Ibn Bajjah, the soul that notifies its existence in separate desires and actions in this world may continue to exist in life after death and may receive rewards or punishments. It is the pure reason or intellect along which, being the same in all, will be merged into the active intellect in the life hereafter and would have no separate existence of its own. The reiteration of similar views is found later in Ibn Rushd.

It is noteworthy that, like Hegelians, Ibn Bajjah believes that thought is man's highest function. Through thought man comes to

comprehend the ultimate reality. In the highest grade of knowledge which is self consciousness i.e. consciousness of the pure reason by itself, thought becomes identical with reality. Like Platonists he adds that our perceptual experiences of the particulars as compared with the purely conceptual experiences of the universals are deceptive. Ibn Bajjah has no special aspiration for mystic ecstacy which for him is an experience of emotional nature communicable only through in agery and metaphor. He does not hesitate to separate himself from the orthodox theologians and the mystics. He feels sorry that al-Ghazali should have emphasised mysticism and revelation at the expense of philosophy, for he regards the teachings of revelation as the figurative presentations of the truths which are more completely and clearly comprehended through pure reason. This is quite in line with the Hegelian mode of thinking; no wonder, he was poisoned to death on the charge of atheism.

Ibn Bajjah's ethical views can be gathered from his 'Regime of the Solitary'. Moral action, according to him, is the action which belongs to the true nature of man. The action directed by reason is a free action, accompanied with the consciousness of a rational purpose. If somebody, for instance, breaks a stone to pieces because he has stumbled against it he behaves without purpose like the child or the lower animal, but if he does this in order that others may not stumble against it, his action must be considered manlike and directed by reason.

In this ethics Ibn Bajjah occupied himself mostly with the problems of relation of man to society and concluded that to act in a rational way a man has to keep himself 'far from the madding crowd' and their lower enjoyments. The wise, however, can associate amongst themselves with mutual advantage. An ideal society of wise men would grow up like plants in the open air without the need of a gardener's care. It is interesting to note that there is no need of physicians, psychotherapists and judges in a society of the wise. They behave as friends amongst themselves attached to one another through love. As friends of God, they would find a repose and bliss in their continuous search for the absolute truth.

9. Ibn Tufayl

(1110-1185 C.E.)

Abu Bakr Muhammad Ibn 'Abd al-Malik Ibn Muhammad Ibn Muhammad Ibn Tufayl al-Qaysi, known simply as Ibn Tufayl and in Latin as Abdubacer, was a Spanish Muslim Philosopher, physician, mathematician, poet, and scientist. He practised medicine at Granada and later became chief royal physician to the Muwahhid ruler, Abu Yaqub Yusuf (1163-84) and according to some reports even his vizier--- a combination of functions not uncommon in a Muslim State.

Ibn Tufayl is now famous for being the author of the celebrated philosophical romance: *Hayy Ibn Yagzan* (The Living One, Son of the Vigilant), one of the most remarkable books of the Middle Ages. This work has been translated into a number of languages. In 1349 C.E. a Jew, Moses ben Joshuna of Nabonne, translated it into Hebrew with a commentary. It was first translated into Latin by Edward Pocockeat Oxford in 1671 with the Arabic text as previously edited by his father. It was then translated into most of the European languages such as Dutch (1672), Russian (1920), Spanish (1934), etc. English versions were made in 1674 by G. Keith, the Quaker, in 1686 by G. Ashwell and in 1708 by Simon Ockley. For the Arabic reader the best critical edition is that of Leon Gauthier with French translation published in Algiers in 1900.

The great German philosopher Leibniz (1646-1716) knew Ibn Tufayl's work through the Latin edition of Edward Pococke and is reported to have held it in high estimation. It has been suggested very recently that the central idea of the famous novel *Robinson Crusoe* written in 1719 was borrowed by Daniel Defae from *Hayy Ibn Yaqzan*, most probably through its translation by Simon Ockely

made already in 1708.

The literal translation of *Hayy Ibn Yaqzan* is: The Living one, 'the Son of the Vigilant' or 'the Alive, Son of the Awake'. This title has a great symbolic signifiance: 'The Living One' stands for man or his intellect and the 'The Vigilant' for God or divine intellect. It alludes to a verse of the Holy Qur'an in which it has been stated about God that 'neither slumber nor sleep overtaketh Him'. Thus the book symbolically represents the theme that human intellect partakes of the divine intellect and hence has the capacity to know reality in its innermost truths, independent of Prophetic revelations as recorded in the scriptures. Ibn Tufayl uses the word 'intellect' in a very wide sense, almost in the sense of 'the mystic's vision'. This is in alignment with the philosophy of Neoplatonism of which the book has quite a good share.

The book has a sub-title namely *Asrar al-Hikmat al- Israqiyyah,* 'Secrets of the Illuminative Philosophy', which indeed is the title of a work by Ibn Sina, *Hayy Ibn Yaqzan* too is the title of a short mystical allegory written by Ibn Sina. Ibn Tufayl, in fact, has borrowed the names for the characters of his novel, namely, Hayy, Salman Absal or Asal from Ibn Sina's rather flat and lifeless story. These names later occurred in similar works written by Nasir al-Din al-Tusi (1201- 74) and Jami (1414-92).

There are some points of resemblance between Ibn Tufayl's book and the *Tadhir al-Mutawahhid* (The Regime of the Solitary) of Ibn Bajjah. Ibn Tufayl, however, drew his inspiration, not only from Ibn Bajjah, but also from the earlier philosophers beginning with al-Farabi. In the introduction of his work, Ibn Tufayl praises his predecessors, notably al-Farabi, Ibn Sina, al- Ghazali and Ibn Bajjah, though he also express some disagreement with them.

The story of the novel, *Hayy Ibn Yaqzan,* briefly is as follows: A boy is born without parents lonely in tropical island near the Equator (probably the island of Ceylon). A gazelle feeds the boy and becomes his first teacher. Suckled by the gazelle he grows up among the animals and learns their language. Later he arms himself with a stick and recognises the importance of his hands. He now

becomes a hunter. The gazelle that suckled him dies and shortly afterwards Hayy begins to dismember its body with a sharp stone, till at last he comes to the conclusion that heart is the central bodily organ and the seat of the principle of life. He also gets thereby his first notion of some invisible thing that escapes the animal organism after its death. As the body of the gazelle begins to decay Hayy leaves from the ravens how to bury it. By chance he discovers dead trees catching fire through the rubbing of their dry branches; he brings the fire to his dwelling place and keeps it going. This discovery induces him to reflect on the invisible fire of the animal warmth which he notices in the living creatures; as a result, he dissects other animals.

His skill makes further progress. He clothes himself in skin, learns to spin wool and flax and make needles. Swallows show him how to build a house and he teaches birds or prey to hunt for him and learns the use of eggs of birds and the horns of cattle. Hayy studies the animals of the island, its plants and minerals and its atmospheric phenomena, etc., and thus attains at the highest degree of knowledge possesed by the most learned of the natural scientists. Hayy then passes from science to philosophy and later from philosophy to mysticism.

He is struck by the multiplicity of the natural phenomena and endeavours to find a principle of unity in them all, and finally the all-pervading unity of the world. From his study of physical nature in every part of which he makes the distinction between matter and the spiritual form, he infers the existence of a pure and invariable form at the cause of all that is. Observing diligently and pondering deep, Hayy makes a venture to know the Deity from His manifestations in Nature. God seems to him to have freewill and to be Wise, Knowing, Merciful, etc.

Hayy now proceeds to study his own spirit: the medium through which he has obtained the knowledge even about the attributes of God. He comes to realise that he belongs to a realm above the animal kingdom and that he is akin to the spirit that controls the celestial sphere. It is in respect of his body only that he belongs to the earth;

his soul or spirit, which is the highest that is in him, is indubility of a celestial origin. That by which he has come to recognise the Supreme Being must itself be akin to that Being.

These reflections urge him to lay down the rules for his future conduct. He restricts his bodily wants to what is absolutely necessary. He prefers to eat ripe fruits and vegetables and it is only in case of necessity that he resorts to animal food while he fasts as often and as long as possible. He resolves that no species of animals or plants should become extinct on his account. He aims at scrupulous cleanliness and in his walks round the beach of the island, he maintains a certain harmony in all his movements in conformity with those of the heavenly bodies. Through such measures Hayy is gradually enabled to raise his true self above the heavens and the earth and thus reach the Divine Spirit. At this stage, in place of his earlier philosophical meditations on the existence of God, he begins to enjoy a 'beautific vision' and mystical union.

After Hayy has often enjoyed the raptures of mystical ecstacy, his solitude is interrupted by a visitor. Upon an adjacent island live a people, who, though avowed followers of the Islamic faith, are given to worldly pleasures. A friend of Salaman, the ruler of this island, named *Asal* (Absal) with a view to devoting himself to study an ethical self-denial sets towards Hayy's island supposing it to be uninhibited. Here he meets Hayy and when the latter at last acquires human language the two are convinced that the religion of the one in its rational interpretation and the version of the dogma to the credulous multitude, Hayy proceeds to the neighbouring island accompanied by Asal. But their mission fails and the two friends are finally convinced that the Prophet acted wisely in giving the truth to the people under a veil of figurative language. They therefore, decide to go back to the uninhibited island so that they may further give themselves to the life consecrated to God.

Philosophical bearing of Hayy Ibn Yaqzan: Studied closely Ibn Tufayl's philosophical novel gives interestings views about problems of great philosophical import.

Is natural religion, i.e. religion without revelation, possible? The

novel seems to accord this possibility in the most conspicuous terms. Even if God had not revealed Himself through His Prophets, the scientists, mystics and philosophers would have discovered Him through the study of nature, human self and universe. By the study of nature it should be possible even to work out the attributes of God such as His wisdom and love. This is an empirical approach *par excellence* towards the proof and recognition of God. God is verily the unifying principle of the universe and the philosopher should not take long to arrive at this truth. The mystic, by delving deep into himself, obtains the vision of God in the spiritual aspiration of his own soul. For him it is not only the vision, it is a living contact with the Ultimate reality---a union with God. It becomes evident to him that God and human spirit are akin to each other; human spirit verily partakes of the Divine Spirit; hence the title *Hayy Ibn Yaqzan.*

Ibn Tufayl in his novel clearly brings out the distinction between the two forms of knowledge: the logical and mediate and the intuitive and immediate. It is only through the latter that we have living contact with the Divine Reality. The former, however, has the advantage of being expressible in words and is thus communicable to others. But there are no means of expressing the latter save by imagery and parables: hence the philosophical allegory.

The Central theme of the novel is the avowal of a close affinity between religion and philosophy; the philosopher through his vision comes to recognise the profound truths of the dogmas of religion, clothed through they are in a figurative language. The philosopher who alone comprehends the deep significance of religious truths should, however, desist from an attempt of making the multitude understand the philosophical interpretation of religious dogmas. People are much too engrossed in the social and economic struggle of life and are seldom disciplined enough to comprehend the philosophical subtleties and profoundities. Ibn Tufayl concludes that the Holy Prophet was right in presenting the truths of religion to the masses in the language of the Qur'an. It is admittedly true that the people in general can be disciplined to a moral and social

only by the religion of parables, miracles and ceremonies and supernatural punishments and rewards; thus alone can they be induced to lead a moral life.

There are three distinct types of men whom Ibn Tufayl tries to portray as clearly as possible through the main charcters of his novel, namely (1) Hayy, (2) Salaman, and (3) Asal

(i) There is the philosopher who, by natural endowment and through his reflections and self-abnegations, is enabled to receive enlighnment from above. He rises step by step to a mystical union with the active intellect and ultimately with the Divine Being Himself. This is Hayy, the hero of the novel.

(ii) There is the speculative theologian like Asal who tries to interpret the figurative language of the Qur'an in terms of reason.

(iii) There is the man of orthodox views who subscribes to the traditional beliefs and observes the rituals and ceremonies of the conventional religion punctiliously; he is representated by Salaman, the prince of the neighbouring island.

These three types have been mentioned in order of their spiritual gradation; it is with Hayy that Ibn Tufayl identifies himself. It is significant to note that the eyes of Asal are opened to the profound truths of the Qur'an only through his association and conferences with Hayy. This very clearly brings out the importance of philosophy for religion. At all events the book permits rather shocking inference that man may attain to supreme salvation by the inner light alone, without the aid of the Prophetic revelation'. Ibn Tufayl, following the Neoplatonists, firmly believed in the possibility of acquisition of union with God through mystico-philosophic mediation.

The main strain in the novel is indeed that of Neoplatonism. We also find, however, some elements of Pythagoreanism and even

of Jainism and Zoroastrianism. The influence of Pythagoreanism is indicated by Hayy's avoidance of flesh, his vegetarianism, abstemiousness, bodily cleanliness and the harmonious turns to all his movements in conformity with those of the heavenly bodies. Like the Jainists or Buddhists, Hayy is a scrupulous vegetarian and has great regard, not only for animal life, but also for the plant life. He uses only ripe fruit and further consigns the seeds piously to the soil that no king may die out through his greediness. Hayy's first religious sentiment of wonder is evoked by the phenomenon of fire which he constantly keeps lit. This circumstance recalls to us the Persian religion affire. All this shows Ibn Tufayl's efforts towards syncretism and electicism which of course were the leading features of the systems of most of the Muslim philosophers.

10. Ibn Khaldun

(1332-1406 C.E.)

Abu Zayd 'Abd al-Rahman Ibn Khaldun was a Muslim historian philosopher, economist, politician and pedagogue. Above all he was the father of the science of history , and one of the founders of sociology. His position as a philosopher in the professional sense of the term has almost been completely eclipsed by his fame as a sociologist and theorist of history. He was indeed, in a sense, hostile towards philosophy and, like Kant, deemed metaphysics and impossibility. Yet his pronouncements against philosophy are philosophically so significant that no student of philosophy can afford to ignore them. Ibn Khaldun struck quite an independent and original note in Muslim philosophy by doing away with all the Aristotelian and Neoplatonic borrowings. He was one of the first to make a really critical study of the nature, limitations, and validity of human knowledge. Of the whole array of Muslim philosophers going before him he was impressed by none; of the speculative systems of al- Farabi, Ibn Sina, Ibn Rushd and others he speaks rather lightly. We can, however, compare him with al-Ghazali; both had a highly critical attitude towards philosophy, and both strongly maintained that it is not reason alone but through religious experience that we apprehend the nature of ultimate reality.

It is quite interesting to note the philosophical views of Ibn Khaldun which are available to us not through any regular and independent work on philosophy but in an introductory volume on the methods of history, called *Muqaddimah*, i.e., *Prolegomena'*, which he wrote before he launched upon his voluminous history of the world. It is a *'Prolegomena'*, not to all future metaphysics like that of Kant's, but to all future history, yet, significantly enough.

It serves the former purpose as well as the latter; a student of philosophy would benefit from its study no less than a student of history.

That he is the father of the philosophy of history and the founder of sociology, is now an established fact . We would do well to note in this connection the following observations made by Arnold Toynbee, a great British historian; Robert Flint, a British philosopher, and George Sarton, an American historian of science; respectively. These indeed are just of few of the many commendatory remarks sincerely bestowed upon Ibn Khaldun by the great thinkers of the world.

1. ".....in the *Muqaddama* to his Universal History he had conceived and formulated a philosophy of history which is undoubtedly the greatest work of its kind that has ever been created by any time or place.....In his chosen field of intellectual activity he appears to have been inspired by no predecessor." (Arnold Toynbee. *A study of History*, vol.111,p.332).
2. "..... As regard the science or philosophy of history Arabian literature was adorned by one most brilliant name. Neither the classical nor the medieval Christian world can show one of nearly the same brightness as Ibn Khaldum.....As a theorist in history he had no equal in any age or country.....Plato, Aristotle, Augustine were not his peers and all others were unworthy of being even mentioned along with him..... He was admirable alike by his originality and sagacity, his profoundity and his comprehensiveness." (Robert Flint, *History of the philosophy of History*, p. 86).
3. Ibn Khaldun was a historian, politician, sociologist, economist, a deep student of human affairs, anxious to analyse the past of mankind in order to understand its present and future..... one of the first philosophers of history, a forerunner of Machiavelli, Bodin, Vico, Comte and Cournot." (George Sarton, *An Introduction to the History of Science.* vol. 111, p.1262).

We would appreciate the genius of Ibn Khaldun better by recalling to our mind that all these praises have been lavished on him in respect of that part of his opus magnum which he wrote by way of an introduction. His major *Kitab-al'Ibar* is a universal history written in several volumes; the introduction to this work entitled *Muqaddimah*, extensive enough to take the whole of the first volume, was written to explain the author's views with regard to the nature and methods of history. Almost accidentally, as if, the *Muqaddimah* gave rise to new subjects, viz science or philosophy of history and sociology; and in a way that it almost overshadowed the rest of his work. It seemed as if Ibn Khaldun had aspired to become a great historian and instead became a great theorician of History. The *Muqaddimah* is really a treasure house of information----a sort of encyclopaedia in a handy form. We get interesting and often quite instructive information about all subjects in this work, viz. astronomy, meteorology, geography, climatology, history, politics, economics, ethnology, anthropology, pedagogy, literature, philosophy, logic, dialectics, metaphysics, mysticism, propheticism, psychology, parapsychology (clairvoyance, telepathy, divination, dreams), medicine, midwifery, music, agriculture, alchemy, astrology, magic etc.

Method of History: Ibn Khaldun opens his *'Prolegomena'* by discussing the purpose or value of history, its kinds, and the errors into which historians fall while recording and reporting events. It is to analyse the past of man in order to undrstand his present and future. The aim of history for him is not merely to narrate the stories of kings and dynasties or prepare the chronicles of wars and pacts, but to describe the story of human civilization. It is essentially the record of human society, its growth and decay, under different geographical, economic, political, religious or other cultural conditions.

While discussing the scientific method of historical research, Ibn Khaldun calls attention to a number of pitfalls into which the historian are liable to stumble; partisanship towards a creed or an opinion, overconfidence of one's resources, mal-observation, poetic exaggeration, inability to place an event in its proper context,

temptation to win the favour of royal or high-ranked personages, drawing analogies on superficial resemblances, etc., etc. A historian is expected by Ibn Khaldun to have developed an insight into the laws governing the structure of human society and its transformations. He should have a scientific approach towards the understanding of historical changes. These should not be explained away as had been done in the past merely by alluding to the accidents of Nature such as earthquakes, floods, sandstorms, epidemics, etc., important though they may be. Nor should the great changes in history be explained away with reference to divine interventions.

According to Ibn Khaldun the historian should be biased by no speculative or theological prepossessions. He is required to base his explanations strictly on some empirical evidence, i.e., his own observations and experiences and those of others. While searching for the causes of historical changes he should carefully look into the climatic, territorial, occupational, economic, social, religious and other cultural conditions of the people under study. History and sociology are considered by Ibn Khaldun to be cognate sciences; the study of sociology is a necessary prelude to the study of history. He has a keen realisation of sociological laws governing the course of history. Indeed it may be safely maintained that Ibn Khaldun was the first to state these laws clearly and show their concrete application.

Ibn Khaldun was undoubtedly a sociological -minded historian. He was conscious of the originality of his work and claimed himself to be the discoverer for the first time of the laws of national progress and decay. Ibn Khaldun conceived of the growth, development and decline of nations,societies and cultures similar to those of human organism in that a period of progress is necessarily followed by a period of regress and extinction. It may be noted that Ibn Khaldun witnessed during the span of his own life the coming to power and fall of various dynasties and found the gradual giving way of the old order to new patterns of political, economic and spiritual forces. All this must have helped him realise the regular rise, growth and fall of societies and cultures according to the inevitable laws of

casuality.

Ibn Khaldun is undoubtedly the first writer who tried to explain fully the evolution and progress and to explain the characterstics of race, climate, the means of production etc. and their effects on the formations of men's mind, sentiment as well as the formation of the society. In the march of civilization he perceives an organised internal harmony.

Ibn Khaldun may be considered the discoverer as he himself claimed, of the true scope and nature of history. He was the greatest historical philosopher Islam produced and he is the greatest of all times. Not only is he the greatest historian of the middle ages, towering like a giant over pigmies, but one of the first philosophers of history.

History has always been considered as the most important subject in the educational curriculum of Muslims. The thorough knowledge of history was essential for princes, ministers and scholars alike. No education was to be complete without a detailed background of history. Even soldiers were taught the history of the rise and fall of different nations, especially those of Muslims. Ibn Khaldun may be called the father and founder of modern science and history.

Ibn Khaldun was a Yemenete Arab of Hadramant. He was born in Tunis on May 27, 1332 A.C. His family had settled there having migrated from Moorish Spain.

Ibn Khaldun, the originator of Sociology, Philosophical History,had a Chequered career during his early life and had enjoyed the favoures and disfavoures of the rulers. Being fed up of the dirty and intriguing politics, he started his masterly works which continued till his death in 1406 A.C in Cairo.

11. Ibn Batuta

(1304-1369 C.E.)

Ibn Batuta was born at Tangier in Morocco in 1304 C.E. His name was Muhammad, and his father's name was Abdullah. Batuta was the family name and by this name he became famous. He belonged to the Barber tribe of the Luwata.

Ibn Batuta set out on his travels from his native city Tangier on June 14, 1325 C.E.

His travels extended over a period of thirty years, and during this period he travelled over the whole of the Muslim world in Asia and Africa. From Morocco he travelled to Tlemcen, the capital of Algeria. Then he travelled to Algiers, Mitija, Jurpura, Bougie, Bona, Tunis, Sus, Qabis, Tripoli and Alexandria. From Alexandria he travelled to Damietta, Fariskur, Ashmun, Samanud and Cairo. From Cairo he travelled into Upper Egypt, passing through Dayr-al-Minia, Manflut, Asyut, Ikhmim, Qina, Qus, Luxor, Kana and Eifu and crossed the Nile and proceeded to Adhyab. Then he crossed into Dyria and proceeded to Gaza. From there he proceeded to Heron and visited the tombs of the Prophets Abraham, Issac, Joseph and Lot. From Hebron he proceeded to Jerusalem and visited the mosque from where the Holy Prophet (p.b.u.h.) ascended to the heavens. After travelling a few other territories he arrived at Damascus. From Damascus he journeyed to Busra, Karak, and Ma'an. Thereafter visiting the shrine of the Holy Prophet (p.b.u.h.) and staying at Madina for a few days he left for Makkah. He journeyed to Dhul Hulayfa, Badr, valley of Bazwa, Rabigh, Khulas, Usfan, and Makkah.

After performing the pilgrimage, Ibn Batuta left Makkah for Iraq in November 1326 C.E. He journeyed back to Madina and

thereafter set out for Iraq and Iran where he visited many interesting sights and places. In his journey to Iran he had to travel over six hundred miles of central Arabian deserts. He then reached Najaf where he visited the tomb of Hadrat Ali.

Ibn Batuta then travelled to Ispahan and Shiraz. His notes on then Iran is interesting. He found the Persians honest, virtuous, God-fearing folk. Then he sailed down to the Nile to Cairo. He then travelled to explore Asia Minor and Southern Russia. His account of these states has much of interest.

From Asia Minor Ibn Batuta crossed to Quffa (Frodosia) in the Qumea. Thereafter he decided to pay visit to the court of the mighty Muhammad Uzbeg, the descendant of Chengis Khan an overlord of the Khans of Volga. He describes the great Khan's campthus: "A city on wheels, complete with streets, mosques and cook houses. The Khan gives audience on Friday. His four wives unveiled are seated on thrones on either sides with his two sons at his right and left hand and his daughter on front. Around stand princes, Amirs and other people in order of rank. When one of his wives enters, he rises and leads her to her seat."

Ibn Batuta now decided to cross Central Asia and visit India, touching on the way at Bokhara, Samarkand and Bulkh. His travel record of the little Khanate at which he stayed is full of interest. Their simple, old piety greatly attracted him. At one place the Imam had a whip hanging at the door of the mosque. Those who failed to attend prayer were publicly whipped and fined. The money thus collected went to the upkeep of the building. At another place, the Khan sent word to the Imam that he would be late for service and desired that the prayer may be delayed. The Imam asked the Khan whether he or Allah had ordained prayers and bade the Muezzin to carry on. At the second prostration the Khan appeared and humbly joined in the prayer. Afterwards he shook hands with the Imam.

Ibn Batuta arrived through Turkistan in India in 1333 C.E. having crossed the mountains to which he is the first to give the name of Hindukush or Hindu slayer becauce of the vast number of captives who perish while crossing them. Ibn Batuta came to Delhi

and joined the service of Sultan Muhammad Tughlaq as a Qazi on a monthly salary of one thousand rupees.

In 1342 C.E. Ibn Batuta again became restless to travel. An embassy from the emperor of China visited Delhi and Ibn Batuta obtained permission to travel with the embassy to China. He travelled from Delhi to Cambay, then to Calicut to catch a Chinese junk. However, disaster overtook him. The junk was wrecked and he was left stranded on the shore.

Then he visited Maldive Island. About Maldive he writes ---- "Here is a land where it was always afternoon." He stayed here for a year. His account of Maldive Island has never been surpassed by any writer, ancient and modern.

Ibn Batuta then visited Celyon and made arduous climb up the great peak upon whose summit is 'The foot mark of our father Adam". He then took ship to Bengal and landed at Chittagong. He then embarked on a vessel bound for Sumatra, a voyage of 40 days. At Sumatra he embarked on a Chinese ship and landed in a Chinese port.

In 1346, Ibn Batuta set off home on his return journey. He stayed at Cairo and made his fourth Hajj. He reached Fez in November 1349 and stayed there. But in 1352 C.E. he visited the capital, Cordova of the Moorish Muslim kings, and saw Gibralter. In 1354 C.E. he returned to his motherland and by royal order he dictated his travel description to Muhammad Abu Tujai, the Sultan's secretary. He died in his bed at the ripe old age of 73 in 1369 C.E.

Ibn Batuta was a wonderful traveller, explorer and writer in Islam. He was equally at home, at the courts of Uzbeg Khan in Russia, in Delhi' Peking, in Sumatra and Central Asia. He was a keen and careful observer. He had a deep sense of humour and never failed to note down the whims and caprices of the people. During the course of his travels, Ibn Batuta travelled 75,000 miles by land and sea, more than the mileage covered by Marco Polo or any other traveller before him. His account of travels is one of the most interesting books of travels in the world of literature.

12. Abdul Qadir Badauni

(1540 C.E.)

Introducing his book of History, *''Muntakhab-ut-Tawarikh''*, Badauni says :

> "I have nothing to do with those who do not follow *sharia* and refuse to accept it in principle. It is because they are not worthy of being addressed in this manner ; they are not fit to be counted among reliable, farsighted and sensible persons". A little before he writes : "We should keep in mind that the study of this branch of knowledge i.e., History ---- is not quite suitable for those who are weak in faith and keep on nourishing doubt and suspicion because it leads to deviation from the path shown by Muhammad, the Last Prophet. It is because of this knowledge that such people form different views and take to innovation and suspicion and on accout of this, this branch of knowledge has become the source of frustration. Those who are not inclined to Faith by nature adopt a harder line and suffer from the state of doubt and suspicion even while reading the Qur'an.....How could such people gain true knowledge of History."

Badauni was very fortunate in respect of the period he was living in. He was born in 1540. He opened his eyes of reason at a time when Muslim society was at the crossroad. The teachings of Syed Muhammad Janpuri and his opponents had created a schism in the stream of thought. There were sufis who were rolling in wealth and those who looked upon wealth and fame with eyes of contempt and both of them had their own followers. The struggle for power between the Moghals and the Afghans put many to test.

At a time when Badauni finished his education and became able to do some creative work, Akbar was showing sign of mental restlessness and enquiry. He was then collecting books, thoughts and men around him. After Badauni passed a tentative period with the families of the officials, Jamal Khan Qarchi and Hakim Ainul Mulk put him before Akbar. About the same time Abul Fazl had also reached the royal court. About the prevailing situation Badauni says : "Since learning was in great demand those days hence I had an opportunity to talk with Akbar as soon as I was brought before him. I was immediately enlisted to take part in the discussions going on among the religious scholars of his court. Those Ulema were boasting of their erudition and did not pay heed to anybody else.....By the grace of Allah, by dint of my mental ability, quick understanding and grit, which are the characteristics of youth, I so often excelled them all."

From then on Badauni plunged into fierce battle. He was fighting for *sharia* and whoever sustained injury became his enemy. Akbar, Faizi, Abul Fazl, all the intellectuals, infidels, Shia, Sunni and men assuming various disguises found this assembly a coveted hunting ground for their mental exercises.

To understand Badauni it is essential to consider his educational background. He took instruction from Mian Hatim of Sambhal who was above the fanaticism and ego of the Ulema. He had received education from Shaikh Mubarak Nagori, father of Faizi and Abul Fazl and supporter of the followers of Mahdi. When his father would go to see the sufis and dervishes, he took Badauni with him which instilled in him respect for the permitted. He was himself such a great scholar of theology and *fiqh* that he could comfortably face the ulema of his time and could defeat them with their own arguments. In fact, Akbar had graced Badauni on account of his literary ability and power of argument and was angry with the ulema because of their egoism, fanaticism, mental deformation and crude manners. What Badauni has written about Maulana Abdullah Sultanpuri and Shaikh Abdul Nabi and what he was mentioned with sympathy about Mahdi leaders like Mian Abdullah Niyazi and

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Shaikh Alai tell a lot about his being a firm and stable Muslim. However, he was not insensitive and narrow-minded. He writes very strongly about those who become sufi in order to benefit from their name and fame . He looked down upon those sufis who meant to amass wealth by means of their sufism.

Badauni was highly conscious of his literary ability and power of debate and argumentation, but regarding his piety he had nothing to say. He was firm, resolute and courageous. His free and frank remarks antagonised many but he took least care of it.

But a time came when both Akbar and Badauni changed their opinion about one another. While Akbar thought that Badauni was orthodox from within, the latter showed, malice towards Akbar and came out in open criticism against him. Once Akbar called him in the court and remarked addressing Abul Fazl :

> "I thought that this young man had reached the stage of nonentity and walked on the footprints of the sufis, but he appeared to be such an orthodox religious scholar that even sword could not cut the vital vein of his orthodoxy."

Badauni saw that honest ulema were under pressure and hardship while unscrupulous and clever persons were enjoying power. Hence he used all the power of his pen and tongue to wage a war against the opportunists and time-servers. It was they who had least respect for *Sharia* and at last, they achieved success in obliterating the respect of *Sharia* from the mind of the king.

Badauni had no fondness for making any research in History nor wanted to add anything to this discipline. He writes very plainly that what he has written about the establishment of the Delhi Sultanate from its early days up to his time was just the selection from *Tarikh Mubarakshahi*, the History of Nizamuddin Ahmad Bakhshi, and *Tabqat-e-Akbari*. However, he has added something to the collected materials, when he writes about the "wealthy sufis" his pen seems to be dipped in poison. He writes:

> "This year Shaikh Ibrahim Chishti died a natural death. He bade good-bye to the heap of gold and put his account before his Creator. From his property, besides 25 crore in cash, elephants, horses and other costly articles were deposited in the royal treasury and the rest were captured by his enemies, sons and inheritors."

About Makhdum-ul-Mulk he writes :

> "Makhdum-ul-Mulk died at Ahmadabad in 990 A.H. Qazi Ali was sent from Fatehpur to Lahore to make a list of his wealth and property. He discovered so much buried wealth that no key of human intellect could ever open it. A part of the wealth buried in the family graveyard of Makhdum- ul-Mulk in the shape of golden bricks in boxes which looked like the buried bodies. It was such a huge property that only Allah could take stock of it. Those golden bricks and books less costly than the ordinary bricks were all attached with the royal exchequer."

13. Ziya-ud-Din Barni

Zia-ud-din Barni was born in an affluent family. He had seen three royal dynasties---- Al-Baries, Khiljis and Tuglaqs. His maternal grandfather, Commander-in-Chief Hisamuddin was on a high post during the reign of Ghyasuddin Balban. The Sultan had full faith in him. Barni's father Muwayyid-ul Mulk was the deputy to Arkali Khan and lived in the posh area Kallugarhi of Delhi in the Middle Age. His uncle, Alaul Mulk was very close to Alauddin and he had helped the latter during the conspiracy hatched against him. When Alauddin Khilji sat on the throne of Delhi, he gave Alaul Mulk charge of Karu and Awadh and later on appointed him to the high and coveted post of the kotwal of Delhi. The Sultan took his advice on all important matters whether it belonged to his personal, religion or the invasion of the Mongols.

Barni had joined the court of Muhammad bin Tuglaq and remained very close to the Sultan for seventeen years. The Sultan sought his advice on every important occasion and recognized his knowledge of History. But when Firoz Shah Tuglaq sat on the throne Barni lost all his influence and his poliltical importance took leave and Barni could never regained his lost prestige.

Besides his close contact with the court, he and his family members had the opportunity of moving among the greatest scholars, intellectuals and educational luminaries of the country. Among the fortysix scholars a few, whom Barni considered equal to Ghazali and Razi, were his teachers. Amir Khusrau and Amir Hasan Sanjari were his fast friends. In the highest political and educational circles he was popular for his etiquettes, wit and humour and intellectual power. His personal qualities and family background made him a member of the highest echelon of society.

And a place where he could come close to the common people was only the Khanqah (abode) of Shaikh Nizamuddin Auliya. He would come here in search of peace and spiritual satisfaction after a long life of magnificence and luxury.

His social outlook was, therefore, influenced by his feeling and experience of the highest stratum of society including the royal standard and concept of life. His sense of history was deeply influenced by the histriography of Iran. He metioned time and again that Sasanid heroes of Persia were the best examples of monarchy. He watched the entire historical perspective from his seat at the feet of royal family and ruling class. To him history was the history of this class and power was their birth right. He could never know that human dignity is anything separate from monarchy. Even the last Prophet to him was the king of the Prophets. He held Shaikh Nizamuddin Auliya in highest spiritual esteem not because of his deep faith in Allah Almighty and his boundless power and omnipotence but because of the external magnificence of his khanqah.

Even when he sat in a corner of the khanqah with his sense of deprivation and frustration he could not keep himself away from affluential complexities. And it was the intoxication of power that produced a sense of disappointment in him. His internal restlessness went on multiplying with the passage of time.

In his *Tarikh-e-Firoz Shahi*, Barni has covered the reign of nine rulers of Delhi from Balban to Firoz Shah Tughlaq. About Balban he collected his information from what his maternal grandfather, Commander-in-Chief Hisamuddin, gave him to know. He got information about the precepts of Balban from the same source. He was intimated about the life and activities of prince Muhammad through Hasan and Khusrau. However, his knowledge and information and men and material from the period of Jalaluddin up to Firoz Tughlaq was based on his personal observation and experience.

Barni takes history to be a big scenario of human activities which is put before a man so that he receives proper guidance

through the thick and thin of life. To him a critical study of the past is but essential to set the present at right. How the decay of dynasties, rules and individuals takes place is better known to those who keep constant watch over the pace and turns of history. History gives deep insight into human affairs and helps a lot in drawing a line of demarcation between good and evil, right and wrong, true and untrue, friend and foe. It brings about reality to human experience and activities because he learns from the experiences of others. From the study of history a ruler gets the guts and grit to face and overcome adversities and difficulties that come his way. He gets through history the ability to diagnose the maladies and apply suitable remedies. Barni writes that when even an ordinary person finds in him fathomless power and courage to face the calamities when history gives him to know how the Prophet of Islam suffered and turned the tide of times in his favour.

Two opinions of Barni regarding history are fundamental in nature. He says that history is based on truth. The statements and descriptions of a historian should be above all paradoxes and exaggerations which are generally found in political works. Wrong statements make the historian worthless. Moreover, as a punishment to falsehood he is punished in the Hereafter. It shows that Barni was influenced both with the sense of responsibility and religiosity. He considers history and the knowledge of hadith as twin. According to him the study of history is necessary also because during the collection of traditions no religious scholar can do justice without his insight into an understanding of History.

But he could not cast himself into the mould of history. He lived with royal temper and kingly temperament. He tried his level best to regain his lost status but failed in all of his attempts. When a new class of courtiers stood shoulder to shoulder with him he could not tolerate it but it was beyond his power to turn the tide in his favour. However, he pulled on well till Muhammad bin Tughlaq remained alive. But with the death of the Sultan his sun of fortune got eclipsed.

When Muhammad bin Tughlaq suddenly died in Sind, Khawaja

Jahan put a boy of tender age on the throne of Delhi. But he was unaware of the fact that in Sind Shaikh Nasiruddin Chiragh and others already enthroned Firoz as a successor of Muhammad bin Tughlaq. Barni supported the cause of Khawaja Jahan directly or indirectly and, thus unfortunately attached himself with an Amir who was to be sent to gallows in future. With the arrival of Firoz Shah in Delhi, Khawaja Jahan and his group of supporters fell in danger. The Sultan could have pardoned them for the fatal fault but the emerging new group of nobles which had filled the gap by then, forced the Sultan to punish the opponents mercilessly. It resulted in the assassination of Khawaja Jahan and his collaborators' beheaded. But he was able to save his life inspite of his enemies' efforts to seek capital punishment for him. Although he escaped death but lost his power, prestige and property for ever. One night he slept like a powerful Amir but rose the next morning as a pauper. He was forced to live a life of a destitute and needy person. Friends deserted him, his relatives ignored him and his opponents kept on putting him to disgrace.

Now the man at the helm of affairs was Khan Jahan Maqbool who was an Indian by birth and who gained power enough to consolidate himself by punishing others. He began to think that his downfall was the result of the rise of the men of low birth.

In this connection Muhammad Tughlaq was the worst para "criminal" who brought about the decay of men of high birth by enlisting low-born men for higher services. Thus the power of high-born persons was shattered. Hence Barni turned more violently against them and went to the extent of suggesting their deprivation from education so that high administrative posts remained beyond their access. It appears that Barni's antagonism towards them went on increasing with the passage of time. He seems to be nourishing more and more bitterness and malice towards the people who belonged not to the noble race according to him.

When we look into his mind we arrive at the conclusion that any religious prejudice was not responsible for his narrow-mindedness but his sense of defeat and loss had embittered him to the core.

Educationists and Politicians

1. Nizam-ul-Mulk

(1018-1042 C.E.)

He was born in 1018 C.E. in Rudk, a village near Tus. His parents were of noble origin. They gave him sound education in many subjects of arts, science and law. He grew up to be a very accomplished youth well-equipped to play a great role in life.

At that time, the powerful Seljuk Sultan Alp Arsalan, who defeated the combined larger forces of the Crusaders at the historic battle of Manzekart with a smaller Muslim force, and saved Islam, was the ruler of the Seljukite empire. Hearing of his great intellectual attainments he offered Nizam-ul-Mulk a minor post.

Nizam-ul-Mulk had an ideal for his life and worked to gain this ideal. After his heavy official duties, he studied up to 2 a.m. at night the methods of good government and other important subjects. His greatest ambition in life was to serve his country selflessly.

He was all devoted to his duties and did not depend on others and leave anything to his officers under him. He looked to every detail of his administration personally.

He was a keen lover of knowledge and persued knowledge ardently. He was sharpwitted and for his cogent argument people felt pleasure in debate with him. Sultan Alp Arsalan was so much pleased with his work that he soon appointed him, though young, his Prime Minister.

Nizam-ul-Mulk accepted his Sultan's honour with all the humility and modesty, and without any ostentation. He was practically given great power by the Sultan. But he was an honest and upright man. He never used or abused these vast powers for his personal gain and wielded them with justice and equity. He

1. Nizam-ul-Mulk

(1018-1042 C.E.)

He was born in 1018 C.E. in Rudk, a village near Tus. His parents were of noble origin. They gave him sound education in many subjects of arts, science and law. He grew up to be a very accomplished youth well-equipped to play a great role in life.

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placed his country's interest above his personal interests, and always used it for the benefit of his country.

Sultan Alp Arsalan's son Malik Shah when succeeded his father retained Khawaja Hassan Nizam-ul Mulk in the office of the Vizirate and invested him with the absolute authority under the title of Atabek (Prince Governor). No doubt Nizam-ul-Mulk was the ablest minister and administrator Asia has produced.

His works on administration and government from an enduring monument of his genius and capacity. Peace reigned throughout the vast empire of Malik Shah extending from the borders of China to the Mediterranean in the west, and from Georgia to Yemen in the south, mainly due to Nizam-ul-Mulk's able administration.

Nazam-ul Mulk proved worthy of Sultan's trust. He was all attentive to improving the conditions of the people in his charge. He helped and encouraged commerce, trade and industry and worked hard to remove poverty from the people.

He was a good organizer. He organised a police force to keep peace and order. As at that time journey to Makkah and Madina was not safe owing to presence of robbers, he introduced an armed guard system to protect the pilgrims in their journey to Makkah and Madina. At his suggestion the calendar was reformed by a committee of scientists under the chairmanship of the astronomer royal the poet Omar Khayyam. The assemblage of astronomers corrected all errors by a computation of time ''which says histroian Gibbon--''surpassed the Julian and approaches the accuracy of the Gregorian.''

Nizam-ul Mulk was a very cultured and learned man. He founded schools and colleges in cities and villages and established universities at Baghdad and Nishapur called the Nizamia which became famous centres of learning. He spent largest sum, both from the government as well as from his personal fund for the spread of education among the people.

From his pen we have one of the most remarkable Muslim treatise on the art of government, the *Siyasatnama* which he

composed as a result of competition suggested by Malik Shah. The Sultan requested his statesmen to give him in written form the benefit of their opinions as to the nature of good government. Nizam-ul Mulk wrote this world known book as suggested by the Sultan.

Nizam-ul-Mulk was known for his charity and generosity. He never refused help to a poor or a needy person. He was assassinated in 1092 C.E. while travelling to Baghdad by a follower of Hassan Saffa who was his classmate and had grievances against him.

2. Maulana Muhammad Qasim Nanautwi

(1248-1297 A.H.)

Maulana Muhammad Qasim Nanautwi was born in Nanauta in 1248 A.H. His father, Shaikh Asad Ali had gone to Delhi with Maulana Mamluk-ul-Ali for receiving education but could not go ahead beyond some elementary Persian books owing to lack of interest in reading and writing and came back home. He engaged himself in agricultural activities. Maulana Muhammad Qasim was born to such a father.

Maulana Muhammad Qasim began his education in Nanauta with the Qur'an and other elementary books. Later on he was sent to Deoband for further education and was admitted in the maktab of Molvi Mahtab Ali and took instruction from Shaikh Nihal Ahmad. Thereafter, he went to his maternal grandfather at Saharanpur who was a pleader. His maternal grandfather died in 1259 A.H.Maulana Muhammad Qasim read elementary books of Persian and Arabic at Deoband and Saharanpur. Maulana Mamluk-ul-Ali took him and his son Maulana Muhammad Yaqub to Delhi for further education.

Maulana Nanautwi took part in the struggle for independence in 1857 and suffered a lot. During the crackdown he hid himself in Bodia, Gamthalla, Ladwa, Panjlasa and other areas across Jamuna. In the same state he left for Makkah to perform Hajj on November 29,1860 A.D. Maulana Muhammad Yaqub Nanautwi accompanied him in this journey.

Maulana Nanautwi came back from Makkah in 1861 A.D. and by then the country had returned to normalcy and all-out amnesty

was declared.

Islamic educational institution had to suffer great loss in 1857. Many religious scholars and Ulema were either martyred or left India for Hijaz etc. But the Ulema belonging to the order of Shah Muhammad Ishaq Dehlvi thought of setting up an educational institution. Molvi Fazlur Rahman, Molvi Zulfiqar Ali and Haji Muhammad Abid Husain extended their suggestion to establish a madrasa at Deoband.

According to the planning a madrasa was started on May 3, 1867 A.D at Deoband in the Chattawali masjid under the pomegranate tree in an open court. Maulana Muhammad Qasim graced it with his patronage and leadership. Mahmud (Shaikhul Hind Maulana Mahmudul Hasan) was the first student and Mulla Mahmud was the first teacher, the first to spread his handkerchief for contribution and the first to offer contribution was Haji Abid Hussain. About four hundred rupees were collected within a short period. By the end of the first year the number of students at the roll reached 78 including students from abroad. With the increase in the number of students increased the number of teachers as well. Maulana Muhammad Yaqub Nanautwi was appointed the Principal of the Madrasa. In a few years the Chatta Masjid proved insufficient and the Madrasa was shifted to Jama Masjid (Deoband) in 1874 A.D. When this place could not suffice the expanding institution Maulana Muhammad Qasim Nanautwi put the suggestion to acquire a large tract of land outside the populated area to construct a building for the Darul Ulum. And after purchasing a piece of land the foundation of the proposed institution was laid in 1876. Maulana Rasheed Ahmad Gangohi, Haji Abid Husain and Maulana Muhammad Mazher Kandhlavi each put a foundation brick.

The esteemed educational institution was progressing by leaps and bounds. Today it is one of the greatest religious educational institutions in the Indo-pak subcontinent.

Together with the reign of East India Company, Christian missionaries rose to spread Christianity in the sub-continent and dominate it religiously as well. Christian missionaries set up their

missionary and organisational centres with the help and co-operation of the Company. After the revolution of 1857 Christian clergies came out in the market places, fairs and public gatherings to call in question Islam and Prophet of Islam. When Maulana Muhammad Qasim Nanautwi saw this state of affairs during his stay in Delhi, he called his pupils and disciples to face them boldly and deliver their discourses also in the open. He once challenged a clergyman right in the marketplace and defeated him in a large gathering without mentioning his name.

British rule in India also hatched a conspiracy against the Muslims of India and made the Hindus stand as rival to them. First they offered opportunities to the Hindus to make progress in educational and political spheres and when they made some progress the foreign rulers infused in them a sense of religious superiority. This resulted in a series of religious debates and disputes between the two communities which created bitterness and disrupted their unity.

Maulana Nanautwi had many books to his credit. He wrote extensively on the multifarious contemporary problems which had become talk of the day. His speech and writings showed his power of expression and insight. His approach to the problems happened to be philosophical.

On May 8, 1876 a fair was held at Chandpure near Shahjahnpur (U.P) under the auspices of a local landlord Peyare Lal Kabirpanthi, Bishop Nolis and Collector of Shahjahanpur, Robert George Gregory, representatives of all the three religions----Muslim, Hindu and Christians were invited through posters and pamphlets to join the issue and establish the truth of their respective religion in the public. On the call of Maulana Muhammad Munir Nanautwi and Molvi Ilahi Bux Rangeen Barelvi, Maulana Mahmudul Hasan, Molvi Rahimullah Bijnori and Maulana Fakhrul Hasan accompanied by Maulana Muhammad Qasim Nanautwi reached the fair. Besides them Maulana Abul Mansur Dehlvi, Mirza Mujid Jalandhari, Moulvi Ahmad Ali Dehlvi, Mir Hyder Dehlvi, Maulvi Noman bin Luqman and Moulvi Rangeen Barelvi also took part in the debate. Maulana Muhammad Qasim Nanautwi made a

scintillating speech proving Trinity and polytheism false and upholding the truth of Tawheed (Oneness of Allah). His speech left the audience dumb-struck.

Maulana Muhammad Qasim Nanautwi was not only an erudite religious scholar and educationist but also a relentless fighter for truth. All his life he strove to uplift Muslim community from the quagmire of darkness, depravity and moral degeneration and achieved much success in his effort.

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3. Syed Ahmad Khan

(1817-1898 C.E.)

From the Medieval Ages to the modern, Syed Ahmad Khan appears extremely prominent in Indian history who fought relentlessly against backwardness, inertness, narrow-mindedness,superstition, fanaticism and ignorance, who rendered exclusive services in building up Indian life and paved the way for scientific approach without which mental and material development is impossible.

Syed Ahmad Khan was born in 1817 C.E. and died in 1898 C.E. This period spreading over 81 years is very significant in Indian history. It was a period when all the departments of life whether political, social, economic, were undergoing rapid changes. Mughal rule had breathed its last after being subdued by British colonialism. Old values and centuries of Mughal rule were torn into pieces after dashing against new social forces. Economic structure of the Medieval period shattered against Western sciences and industrial development. In such a changing period life for such a person had become very hard who had been brought up under old values. It was a state of striking conflict. Old values and new tendencies were at war with one another and Syed Ahmad's sensitive temperament felt it very soon and he boldly accepted its challenge. He valiantly plunged into this struggle and expedited the speed of this change of time.

When Syed Ahmad was born dark clouds were hovering over the political horizon of India. Fourteen years before his birth Lord Lecke put his victorious steps in Delhi with his troops and thus came to an end one chapter of Indian history. Mughal rule remained only in name and only a shadow of past splendour and grandeur was looming large everywhere.

Syed Ahmad Khan was not only brought up in the lap of this

civilisation, he represented it too. He was born and brought up in Delhi, the Delhi which had been the centre of power for centuries. It was, therefore, the last refuge of culture and civilisation. Syed Ahmad had an opportunity to see both the periods of its fortune and misfortune. He would go to Mughal Court alongwith his father. Hence he had direct knowledge of the social life of the Mughals. He had an opportunity to hear the speeches of Shah Ismail Shaheed as well as to gain a lot from the spiritual atmosphere of the *Khanqah* (Abode) of Shah Ghulam Ali. He was deeply attached with the high spiritual and literary traditions of the Indian Muslims of the nineteenth century. He had also enjoyed the social life of Delhi. He had taken part in the matches of swimming, archery, kite-flying etc. Although the political conditions was going from bad to worse, but its social and cultural life still had a lot of delight and attraction. It was the Delhi of Ghalib, Shah Ghulam Ali, Syed Ahmad Shaheed, Sahbai and Momin where Syed Ahmad got colour and vision.

But the multi-coloured Delhi before 1857 came under heavy economic onslaught of the emerging forces. The decay of Mughal rule brought about decay in an important class of society. Mughal kings had assembled around them such a band of people who were miserably dependent on kingly patronage socially and economically. The decay of Mughal rule put their existence in danger and their social and economic life was almost ruined. For this class it was not easy to make emotional and economic adjustment with the changing situation but it is essential to do so. But this class had refused to mould itself into the new situation. It was still clinging to the Mughal Court for achieving its ends although the royal treasury had become empty. Syed Ahmad had himself seen the family members of Muhammad bin Tughlaq tilling in the nearby village of Tughlaqabad, and the grandson of a noble of a very high rank in the court of Shahajahan earning his bread by performing household duties.

After 1857, the British Government made the Muslims their easy targets because they were considered to be more dangerous than others. Thousands of Muslims were put to death in Delhi alone and most of them were sent to gallows in the street where their dead

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After 1857, the British Government made the Muslims their easy targets because they were considered to be more dangerous than others. Thousands of Muslims were put to death in Delhi alone and most of them were sent to gallows in the street where their dead

bodies were eaten away by crows and vultures. High and magnificent buildings were reduced to ashes. They were passing through a life of great terror and had lost all ambitions in life. Instead of facing the challenging situation they found it easy to surrender and withdrew from all walks of life.

Syed Ahmad felt very deeply about these events and incidents. He was so sad, grieved and dejected that his hairs turned white. He first decided to migrate from the country and settle somewhere else. He recalled to mind the movement of Syed Ismail Shaheed which ended in the battle of Balakote resulting in the martyr of thousands of Muslims. The movement of 1857 was over with Muslims completely routed. As a hard realist he thought that in the prevailling situation the political spring of the Muslims cannot be restored. In course of growing frustration he went on thinking about the reason behind the decay and ruination--- the malady and its remedy. At last he arrived at the conclusion that its main cause is ''ignorance", and the only remedy is ''education". From that day on he devoted all his time and energy for the educational development of the Muslims. Failure of the existing educational system in meeting the needs of the times had come to the fore right in the seventeenth century. It was so unfavourable that even Aurangzeb had protested his teacher against the prevailing system of education saying as to what was the utility of such education? The step taken by scholars like Nizamuddin to organise the educational system of the Muslims was not suitable for meeting the requirements of the age. Indian nobles like Danishmand Khan had turned towards Western education but these individual efforts to adopt western disciplines, science and technology could not cut much ice.

When Syed Ahmad launched the movement to bring about reforms for mental development he felt very deeply that ancient educational traditions of the Muslims stood in the way to their change to a new system. Hatred against western education was covering the whole atmosphere of society. Commenting on the futility and purposelessness of the ancient educational system he observed that in the olden days anybody could propound a theory sitting in his chamber and reject it too. But during the nineteenth

century when experimental system was developing the ancient system of education were fast losing its utility. Hence the study of modern sciences is but essential for advancement in life. Moreover, modern sciences are prerequisite to the preservation of ancient sciences. He was convinced that unless the Indians study new sciences they can't be able to achieve any respectable place in the community of nations. Syed Ahmad never wanted to make students "book readers", the main purpose of education to him was to pull out people from conservativeness, superstition and darkness. He so often observed that the Indians would deserve political rights only after being educated. Thus Lord Allen Bara grew afraid that if the Indians would acquire knowledge of western sciences it would be impossible to retain British rule in India. It is clear from this how far-fetched and full of realities were the views of Syed Ahmad concerning education.

Muslims were more angry and annoyed than the Hindus in keeping peace with the changing times. Raja Ram Mohan Roy, Dwarka Nath Tagore, Kyshap Chander Sen and many other Hindu leaders had already solved the preliminary problems among the Hindus. Many such movements were going on in Bengal, Madras, Bombay etc.to the fold of Western education. But the Muslims were still slave to old custom. The main reason behind this backward-looking tendency and conservatism was that there had not yet emerged a leader among the Muslims to fight against old values and ancient educational traditions. It was Syed Ahmad who entered this arena for the first time.

Syed Ahmad Khan rendered his services not exclusively for the Muslims but for the welfare of the entire Indian masses. Addressing a session of Indian Association, Lahore in 1884, he expressed his feeling in these words:

> "Dear friends! In your address you have referred to Mohammedan Anglo-Oriental College, Aligarh. I would be sad if anybody observed that the college was established to draw a line of demarcation between Muslims and Hindus. The main reason behind setting up this college was, as you

all know, that the Muslims were getting poorer and disgraceful day by day, and their religious fanaticism kept them from benefitting from the education the government colleges and Madrasas were imparting; hence it was thought necessary that some special arrangements be made for them. This situation can well be explained through an example. Suppose there are two brothers of whom one is very strong and healthy and another one is sick and his health is on the decline. Hence all his brothers have it incumbent upon them to find out devices to restore health to their weak and ailing brother. It was, in fact, this very idea which led to the establishment of Mohammadan Anglo - Oriental College. I am rather happy to say that both the brothers receive the same kind of education.All the rights attached to a person calling himself a Muslim is also meant for him who calls himself a Hindu without any reservation. There is the least difference between the Hindus and the Muslims. I consider the Muslims and the Hindus like two eyes."

The above statement of Syed Ahmad holds true to the entire activities of his life and mission.

Syed Ahmad Khan belonged to a very noble and respectable family of Delhi whose lineage went up to Hadrat Imam Husain, the maternal grandson of the Holy Prophet (peace and blessings of Allah be upon him). His ancestors had served the Mughal Court and drank deep from the spiritual fountains of Hadrat Shah Ghulam Ali and Hadrat Shah Abdul Aziz. Thus this beautiful blend of political influence and religious prestige won for his family a very distinct and prominent place in the circle of Delhi.

Syed Ahmad's ancestors basically belonged to Herat.

They migrated to India during the rule of Akbar (1556-1605) and joined the Mughal Court. They served the Mughal kings honestly and faithfully for about two hunderd fifty years. Syed Muhammad Dost, a member of this family got the title of "Yakka Bahadur". His great grandson Syed Hadi was the grandfather of Syed Ahmad Khan.

It was, in fact, the mother of Syed Ahmad who taught him to attain high ideals and face bitter realities of life. She taught him few parts of the Qur'an and some elementary books. She was very stiff in regard to discipline. Few events which Syed Ahmad narrated in later part of his life tell how his thoughts and actions were guided by his mother.

When Syed Ahmad was about elevan or twelve years old he slapped his old and aged servant. When the matter came to the notice of his mother she turned him out from home saying that the boy was not fit to live with the family. She asked a maid-servant to take him out of home and leave him on the road. Syed Ahmad's aunt who lived in the neighbourhood gave him refuge. But she was afraid of her sister. However, she took him to his mother after three days. But she refused to forgive him until he seeks forgiveness from the servant. Thus Syed Ahmad could enter home only after being forgiven by the servant.

Syed Ahmad Khan sought education as the panacea for the social, political and economic diseases. It will remove all evils and if this prescription was not applied people would be undone.

Syed Ahmad's interest in education began right from 1857, but his ideas developed gradually and after a few years his educational thoughts were transformed into a movement.

Syed Ahmad laid the foundation of a Madrasa in Muradabad in 1859 where medium of education was Persian. He also wrote a brief treaties in Urdu and English on the value of education. In this treatise he criticised the Madrasas set up by the Goverment with oriental languages as medium of instruction and observed that those Madrasas were unable to fulfil the need of the hour. He advised the Government to impart education in English so that the Indians could benefit from it. Although he had already admitted that mother tongue was the most suitable for mental development and training of a child but he was in doubt whether Indian languages could be able to become medium of education.He srrongly criticized the policy of the Goverment to impart only workable to the Indians. To Syed Ahmad the main purpose of education was mental awakening

and building of character.

The formation of Scientific Society in Ghaziabad is the milestone in the educational movement of Syed Ahmad. In 1863, he published an appeal for all which meant to form an organisation to translate standard books of English into Urdu so that they know Western thoughts properly. Duke of Argil, who was then the Secretary of State, became the patron of Scientific Society and the Lieutinent Governor of Punjab Mr. Mcload and Lieutinent Governor of North-Western provinces. Mr. Dramendas became the vice-patrons of the Society. Syed Ahmad was elected its Secretary. Both the Hindus and Muslims took part in the programmes of the Society. Addressing the first meeting of the Society held on January 9,1864, Lt. G.F. I Graham observed:

> "Among the various events taking place in India it is the first event of its kind that a noble Muslim has, alone and without any assistance, formed a society with a view to making the Indian masses find access to the sciences and writings of Europe."

Two months after the formation of Scientific Society, Syed Ahmad set up a school in Ghazipur in 1864. Its foundation stone was laid by Raja Dev Narayan Singh and Maulana Muhammad Fasih. This is a clear proof of the fact that Syed Ahmad wanted both the Hindus and Muslims to take part in the educational movement launched by him. A big sum of eighty thousands was estimated to be spent on the project, but the school began to work right from the stage when the amount collected was only seventeen thousands. Raja Dev Narayan was made the patron and visitor of the school. Explaining the purpose of the school Syed Ahmad delivered a very forceful speech observing:

> "It is to lay the foundation of the light of learning for the countrymen and dispel the darkness of ignorance from our brothers. The task for which you have assembled here is not only useful and fruitful for you or the people of your times; you are rather laying the foundation of a mission which is beneficial for the future generation, for your offsprings, for your brethren and for the offsprings of your fellow-citizens. Hence the more you are congratulated for this auspicious work the less it looks to me. You deserve more congratulations that this movement right in your heart without any external stimuli; You have also done it of your own with mutual contribution without any outside help."

Scientific Society was a very dynamic organisation. It would organise its conferences several times in month and papers were read on educational topic and on those of general interest. With the serious efforts of Syed Ahmad many valuable books of English were translated into Urdu. Syed Ahmad laid special emphasis on teaching Mechanics, Electrical Engineering, Nature Philosophy and Modern Agriculture. He gave Molvi Zakaullah for translation seventeen books on mathematics alone.

Syed Ahmad took deep interest in the functioning of the Society. He not only gave the Society his precious time but spent on it a large sum from his own income. He entrusted to the Society his personal printing press which cost about eight thousand rupees. Recognising his educational services the Begum of Bhopal had given him a ring which cost about one thousand rupees. Syed Ahmad offered this precious ring also to the Society.

In order to make a critical study of the obstacles experienced by the Muslims in receiving modern education a reward on suggestions was declared by the committee. Thirty two articles in all were received. First prize was awarded to Syed Ashraf Ali M.A., a student of Benaras College. On the basis of these articles a detailed report was published from Varanasi in 1872 entitled "Translation of the report of the Members of the Select Committee for the better diffusion and advancement of learning among the Muhammadans of India". The most important suggestion advanced by the Committee was that if the Muslims intend to acquire knowledge of modern sciences together with preserving their ancient assests of knowledge and learning they should manage their education of their own. This very report contained an outline of a college and the type of education to be imparted to the students. A copy of this report

was sent to the Government of India and all the Provincial Governments. On August 9, 1872, Secretary of the Goverment of India praised these suggestions and promised to provide monetary help on behalf of the Government.

A committee was formed to collect contributions on all India basis. In July 1872, Syed Ahmad circulated a pamphlet to seek advice of the people as to which place was most suitable for setting up Madrasat-ul-uloom. Majority of people favoured Aligarh. In January 1873, a committee was formed to select a suitable place for Madrasat- ul-Uloom. The committee consisted of men like Raja Jaikishun Das, Mr. Lawrence, collector Aligarh, Dr. Jackson civil sergeon Aligarh, Mr. Hunt, Executive Engineer, Muhammad Inayetullah Khan and Muhammad Yusuf. In February 1873, Syed Mahmud, the son of Syed Ahmad Khan chalked out a detailed scheme under the supervision of Syed Ahmad Khan and submitted before the Committee. In the introductory part of the Report,Syed Mahmud observed:

> "I think whatever we are going to set up is not a college but a university and, I hope, the members would agree to it that the word 'college' be replaced by the word 'university'."

Three among the six points which formed the basis of this institution are the following:

1. The administration of this institution will remain free from the control of the Government.
2. The University will be self-reliant; it will not accept any external monetary help. Moreover, it will produce its own sources of income.
3. Residential life and its regulations must be followed as strictly as the acquisition of education.

These three points show beyond doubt that Syed Ahmad Khan had in mind the outline of a university. He wanted to keep it out of the control of the Government. Hence its residential character has

been explained.

Muslim Anglo-Oriental College was established in Aligarh on May 24, 1875 and classes were held from June 1, 1875. Gibb has rightly written in his book "Muhammadenism'':

After one year of the setting up of the college Syed Ahmad Khan thought it necessary to settle permanently in Aligarh. Hence he applied for the pension and after retiring from service in July 1876, he came to Aligarh and began to serve the institution heart and soul. He sacrificed his all-- his time, money and energy--- on the institution.

Lord Litton laid the foundation stone of the college on January 8, 1877.

4. Maulana Syed Muhammad Ali Monghyri

(1846-1927)

Thirteenth century A.H. or ninteenth century A.D. was a period of political decay and crisis in the world of Islam. It is the period when a number of important Muslim countries were forced to accept the Western nations as their masters and Islamic sciences and civilization had to experience a problem of life and death. Christian missionaries stormed into the sphere of religious propagation. Modern education, based on pure materialistic approach, spread its shadow in almost all Islamic countries. These conditions were enough to render barren the tree of Islamic faith and learning, but Merciful Power of Allah Almighty brought to the scene some such personalities which lighted the candle of hope and determination for the entire caravan of Islam to find its right path.

Among such personalities of the centuries the name of Maulana Syed Muhammad Ali Monghyri appears to be distinct. In versatility and balanced approach his example was hard to find in his time.

Maulana Monghyri felt the demand of his time and became restless to meet the situation arising out of the dismay, distress, disappointment, darkness and disorder prevailing around him. He laid the foundation of such a magnificent educational movement which even the reformers of Egypt and Turkey could not do. He placed before Muslim *Ummah* a very vast and high concept of Nadwatul Ulema, explained its aims and objects, brought about useful and suitable changes in the existing syllabus, laid stress on achieving proficiency and excellence in Arabic and Islamics, suggested to adopt the middle path in religious approach, emphasised the importance of English language in speech and writing and invited the modern educated class to sit beside the religious leaders and scholars and did all what they could do to

uphold the Muslim *Ummah* moving fast on the path of decay.

Maulana Muhammad Ali Monghyri was born on Shaban 3, 1262 A.H./July 28, 1846 A.D. at Kanpur. His father died when he was only 2 years old. His uncle Syed Zuhur Ali taught him the Holy Qur'an and he took lessons in elementry books in Persian from Maulana Syed Abdul Wahid Bilgrami. He also took to memorising the Qur'an but his ill health forced him to discontinue this exercise.

He was on the top of the list of those pupils who had the honour of being admitted to Madrasa Faiz-e-Aam in 1277 A.H. He studied here for two years. Later on he learnt a lot from Maulana Lutfullah Aligarhi and Mufti Enayat Ahmad Kakori. During his whole range of studies he was more attracted to Hadith than Philosophy.

At the very age of seventeen or eighteen, he felt an unknown thirst and a vaccum in his life in spite of having deep knowledge and vast learning. He was a well-read person but he lacked the power of conviction, heat of Faith and spirtual height. He had developed such a sense of loss which could be fulfilled only with the warmth of heart and moistness of eyes.

During his search of a spiritual guide he came across a saint Hafiz Muhammad who infused in him deep spiritual sense. Thereafter he met Maulana Karamat Ali Qadri and Maulana Fazlur Rahman Ganj Muradabadi in succession. His contact with the latter created in him keen interest with Hadith. Later on he went to Saharanpur to take lesson in Hadith from a renowned scholar of Hadith, Maulana Ahmad Ali Saharanpuri and stayed with him for eleven months. He learnt *Sihah Sittah*, *Muta Imam Malik* and *Muta Imam Muhammad* from him. From Saharanpur he arrived at Ganj Muradabad and took lessons in *Sihah Sittah*, *Muta Imam Malik* and *Hisn Haseen* from Maulana Fazlur Rahman.

Back from Ganj Muradabad he started teaching in Dulari ki Masjid (Kanpur). As a teacher he became so popular and such a large number of pupils were attracted towards him that the General Secretary of Madrasa Faiz-e-Aam invited him to join as a teacher. He joined the institution but after a few months he fell ill and remained confined to bed for about two and half years. After

recovery his pupils came and requested him to re-start his teaching but he was too weak to do so.

Maulana Monghyri opened his eyes of consciousness at a time when there was a sharp conflict between strong and developed West and weak and under developed East. When this conflict reached its pinnacle, the result was the birth of some such personalities which brought about revolutionary changes in various spheres of activites. They served the cause of Islam and Muslim *Ummah* and changed the course of history.

During the time of Maulana Monghyri ancient Arabic Madrasas were running within their limits. Their stability on the Book and Sunnah and unflinching faith in Islamic way of thinking and teaching was their main asset. However, they had nothing to do with the problems and questions arising out of the conflict between the two cultures. Although their sincerity lay beyond doubt, they believed solely in a defensive strategy. Instead of launching a frontal attrack on the enemy they chose it better to defend and protect their faith and religion.

This way of thinking kept *''Nizami syllabus''* intact with tittle changes here and there and all efforts were made to keep it safe from the new developments of the time. Thus the precious time of the pupils was wasted on teaching Philosophy and Logic at the cost of Theology and ''useful sciences.''

Both Maulana Muhammad Qasim Nanautwi and Maulana Rasheed Ahmad Gangohi were against such time-wasting processes and devices.

On another extreme was Sir Syed Ahmad Khan and his followers and supporters. Sir Syed wanted the Muslims to adopt Western culture save the faith so that they made material progress and temporal gain like their British rulers. He exhorted the Muslim community to imbibe from their social, political, cultural, educational and national life keeping away from their creed. In other words he wanted them to take their faith and creed from Hijaz and their style of life from the West. But he failed to preceive that this contradiction in thought and action can't leave the faith intact. Thus

he himself became the victim of his own philosophy which is quite obvious from his exegesis, issues of Tahzeeb-ul-Akhlaq and his various interpretations of Islamic tenets.

It means if on one hand the ancient madrasas adopted a policy of saving themselves from new problems and disturbances after being fortified, Sir Syed adopted the course of following blindly Western thoughts and styles, and social, cultural and moral aspects of life.

But one must not infer from the above discussion that these centuries passed without producing personalities which could rise above the level of their age and act against general social outlook. Shah Waliullah's family is a bright example in this sphere and who can dare ignore the sterling services of this house. Hadrat Shah Waliullah was the contemporary of Mulla Nizamuddin and he had decided to bring about some radical changes in the syllabus after coming back from Hijaz. But his efforts could not go much ahead.

Before Shah Waliullah we find illustrious men like Sheikh Muhammad bin Tahir Patni (d.986 A.H.). Sheikh Abdul Haq Mohaddis Dehlvi (1052 A.H.) and Sheikh Ahmad Sirhindi (d. 1034 A.H.) who look above the general level of the age. Among these celeberaties even if the reformatory efforts of only *Mujaddid Alaf Thani*, Sheikh Ahmad Sirhindi are brought to light, it will require not a book but the whole library.

Moreover, Syed Ahmad Shaheed and Maulana Ismail Shaheed have performed splendid deeds to raise the status of Islamic history of Indian subcontinent. But all these efforts and sacrifices failed to bring about any radical and revolutionary change in the lifeless and deficient atmosphere of these Islamic teaching centres called 'madrasa'. The wind of political revolutions and social changes seemed to blow away from these religious institutions.

The entire *Ummah* looked divided in two groups--- ancient and modern. One group liked useless and misleading hypotheses of ancient Philosophy only because it had the stamp of ''ancient'' on it, while many useful and profitable sciences were acceptable because they had the print of ''modern'' on it. To another group

which had taken even the Qur'an, Hadith, Fiqh, exegesis and Islamic History out of date like logic, philosophy, astronomy, geometry and arithematic. This division of knowledge had created a wide gulf between the two factions and none was there to bridge this gap and find some way out.

Now this India of the nineteenth century was desperately waiting for a person who could think over the problem keeping himself above this artificial and superficial division. He must not keep in view the past history and its periods but the history and its periods be forced to follow him. Islam is not better and superior religion because of its being fourteen hundred years old, but only because it is the last religion of Allah and the only way of emancipation of humanity. Thus modern sciences and modern sources and resources are not appreciable because they are the product of technical and industrial revolution of the twentieth century, but because they are useful for mankind and, can, therefore, be used for useful purposes.

In Short, the need of the hour was the appearance of such a man who could be endowed with tremendous power of faith and conviction, spiritual height, knowledge of the modern sciences, utmost love and sincerity for Muslim *Ummah*, one who had the ability, capacity and capability to amalgamate the so-called ''ancient'' and ''modern'' sciences.

Maulana Monghyri's personality and character cannot be properly understood with keeping three factors in veiw.

Firstly, he kept himself aloof from the poisonous and deadly effects of ideological conflicts and aggressive approach of the religious scholars of his time which had engrossed almost all academic and religious classes. It is because of this mental and psychological attitude that he was able to lay the foundation of Nadwatul Ulama in 1310 A.H. which was based on the unity of thought and action in an environment which was replete with conflict and controversies.

Secondly, he was aware of the winds of change and new developments and recognized the value of accepting useful trends

in academic field. And instead of retreating in a defensive manner he did all he could to face the situation and fulfil the demands of the time.

Thirdly, he was able to unite his spiritual approach with the physical necessities of the academic world and never allowed the growth and development at the cost of another.

In an atmosphere charged with conflict, controversies and rivalries, Maulana Monghyri placed before Muslim India the concept of Nadwatul Ulama.

On the occasion of the convocation of Madrasa Faiz-e-Aam in 1310 A.H./1892 A.D. consultative meeting of the *Ulama* unanimously decided to form a permanent body of the *Ulama* and call a meeting of the prominent Ulama next year on the occasion of the convocation.

The Ulama in general welcomed this movement.

Maulana Muhammad Ali Monghyri was a relentless fighter in the way of Allah. And the guiding principles in these fights were ''love'' and obedience'', that is, on one hand the heart of a Muslim must remain full of love and burning passion and on the other, he must not budge an inch from the ways of *sunnah* and *shariah*.

He remained deeply attached to Nadwah till his last days. His age and sickness withdrew him from the field of struggle yet his emotional relation with Nadwa and other spheres of Muslim activities remained intact. At last he made his final departure on Rabiul Awwal 1346 A.H./ September 13, 1927 at 2 p.m.

5. Maulana Syed Abdul Hai

(1860-1923 C.E)

Maulana Syed Abdul Hai was born on December 22, 1869 at Daira Shah Ilmullah, outside the city of Rae-Bareli. He was named Syed Ahmad but he was popularly known as Abdul Hai.

It was the period when not only the lamp of Muslim rule was extinguished and the lamp of religious, academic, moral and cultural influence was not only burying but it was flaring up as it generally happens with the lamp is on the verge of being put off.

It was the period of conflict between two civilizations, two systems of education and two philosophies of life. Naturally, it was the time of disorder, imbalance and crisis which take place when one season makes room for another.

The culture and style of living, philosophy of life, standard and value and system of education brought by the British rule came into conflict with the residuary forces of Syed Ahmad Shaheed and the Ulema of their circle. It was but natural that after conceding defeat on political front, they were left with no alternative but to the task of saving their moral, spiritual, cultural, social, mental, educational slavery. In fact they laid down their lives to win a battle which they had already lost.

The battle of Shamli, untold miseries and sacrifices of the people of Sadiqpur, episodes of gallows, banishment to Andaman, building of forts and fortifications for guarding of Islamic *Sharia* and Islamic sciences, educational movements of Deoband and Nadwat-ul-Ulema, establishment of training centres here and there are some of the rafters of the same golden chain.

Maulana Syed Abdul Hai opened his eyes of consciousness at

a time when Ulema were absorbed in teaching, training and sermonising and anybody joining these assemblies would become oblivious to the fact that the country was ruled by a nation who had its religion, civilization, culture, language and society quite different from those of the Muslims of India.

As a child he was deeply influenced by the writing engagements and interest of his father. He saw with wonder how his father got himself set to writing work from early morning. Since the child imitates his elders so also Abdul Hai as a child played with nothing but pen, paper and ink. According to the statements of the elders, he was very sober, soft and harmless right from his childhood and took interest in being in the company of his elders and divines.

His elders paid more attention to training than education with the result Maulana Abdul Hai's natural skill and mettle were polished right from his tender age. Since his father Hakeem Syed Fakhrruddin so often stayed away in Bundilkhand, Malwa, Rajputana and Hyderabad, hence his primary education was the result of his own fondness and members of his family.

During this period he lived mostly in his maternal grandfather's house. He attained his development of personality under the guidance and supervision of his maternal uncle Syed Abdul Aziz and his brother Shah Abdus Salam. Thereafter he received education in Madrasa Islamia Rae Bareili followed by Allahabad, Fatehpur, Bhopal, Lucknow and Kanpur. During his student days he had a burning desire to visit religious and academic centres in India and see renowned Ulema and scholars. Hence just after finishing his education he set out on his mission in 1894 at the age of 26. He was then on the visit of suburbs of Delhi and north-west territories. During this journey he visited Delhi, Panipat, Sirhind, Camp Ambala, Deoband, Saharanpur, Gangoh, Nagina and presented himself to eminent Ulema and scholars, attended their lectures and benefited from their academic and spiritual instructions.

Among the Ulema and scholars he paid his visits were Maulana Syed Nazir Husain Muhaddis Dehlvi, Maulana Abdul Ali, Principal Madrasa Abdul Rab, Maulana Qari Abdul Rahman Panipati,

Maulana Zulfiqar Ali Deobandi (father of Maulana Mahmudul Hasan, Shaikhul Hind), Maulana Rasheed Ahmad Gangohi, Mian Muhammad Husain, special servant of Hadrat Syed Ahmad Shaheed and Maulana Syed Ahmad Hasan Amrohi (disciple of Maulana Muhammad Qasim Nanautwi).

Maulana Syed Abdul Hai had a sensitive and sympathetic disposition. The environment his mental and spiritual faculties developed in had still the smell of the reformatory revivalist efforts of Hadrat Syed Ahmad Shaheed.

The essence and gist of this Movement was the reformation of life, bring it back to the right path and struggling for the domination of the Word of Allah. He had observed the moral, academic and political decay and deprivation of the Muslim during his extensive tour of various centres and had become restless to see the fall of Muslim Ummah in all respects and developed in him a burning desire to bring about some reforms in the prevailing condition.

First of all he turned towards the family of *sadaat* which had taken a start from struggles and sacrifices and had produced a reformer like Syed Ahmad Shaheed, was now suffering from decay and depravity and a sense of frustration and defeatism in almost all walks of life. It was now a family where bickerings, squabbles, feuds and disputes were at their peak. And the family which was better known for its reforming of Muslim society and following of *Sunnah* was now itself induldged in un-Islamic rites and practices and was no longer an ideal for the Muslim Ummah.

Now with the purpose of effecting all-out reforms in the family he set up an organisation named "Anjuman Aal-e Hashim" right in Daira Shah Ilmullah, the biggest centre of Hasani Qutbi Sadaat in Rae Bareli. He was then only 27.

The concept of Nadwatul Ulema was put forward by Maulana Syed Muhammad Ali Monghyri in 1310 A.H./1892 A.D. in the Annual session of Madrasa Faiz-e- Aam, Kanpur. It was held with the purpose of bringing Ulema of Islam together by removing their mutual disputes and squabbles and to effecting reforms among the Muslims through proper educational activities. Maulana Abdul Hai

was attracted towards the movement because of the following reasons :

1. The basis of this movement was purely religious as against the Aligarh movement of modern education and call to western way of life and various other such movements. In the view of this movement the main reason of the downfall of the Muslim was refraining from their *''deen''* and deprivation from proper religious education. Hence the sole remedy for all the maladies was to restore the lost treasure of practising true religion and imparting religious education.

2. In this movement Ulema class was made the main point of attention because it is they who are the upholder of Islamic Sharia and interpreter of the Book and Sunnah. Holding the Ulema solely responsible for all constructive and destructive activities of the Muslim *Ummah*, their progress and decay, reforms and perversions, it was unanimously concluded that no reform movement in the *Ummah* can bring fruit without their support, sincere efforts and proper guidance. For achieving this purpose the ulema have to be well-versed in the teachings of the Book and Sunnah and to be well aware of the demands and problems of modern times.

3. The foremost basic purpose of this movement was to remove differences and disputes among the Ulema on the ground of religious injunctions which had led to wrangles, feuds and legal actions against one another. This state of affairs had turned entire India into a religious wrestling arena.

The earlier mental development of Maulana Syed Abdul Hai and his education and training took place in an environment which was far away from group prejudice and was totally based on a policy of co-existence and respect shown to every Muslim. Hence he was attached to Maulana Muhammad Nayeem, an orthodox Hanafite, Shaikh Husain Arab, a Shafe'i, Mian Nazeer Husain, an Ahle-Hadees by faith and admitted the erudition and status of each of them. And in his very family Hanafi and Ahle Hadees were extremely close to one another with the influence of Hadrat Syed Ahmad Barelvi and Hadrat Shah Ismail Shaheed.

4. The nature and temperament of this movement was academic rather than political. He drew towards the movement without any hesitation and reservation also because he was himself a scholar, writer and a historian.

Maulana Abdul Hai was very polite, sober, patient, generous, truthful, righteous, liberal, humble and philanthropist. He hated pomp and show. He passed a very simple and unsophisticated life.

Everyone having knowledge of Islamic history is well aware of the fact that India occupies an important place in the world of Islam and has been plәyng its significant role in Islamic thoughts and sciences. Maulana Syed Abdul Hai Hasani's book *"Ath' thaqafat-ul Islamia fil Hind"* gives an exhaustive estimation of the role played by India in promoting Islamic learning and arts.

Although caravans of Islam had started arriving in India right from the middle of the first century A.H., Muslims generally began to enter Indian territories in the beginning of the seventh century A.H. after the attacks of the Tartars on the world of Islam, because India was then considered a strong fort of Islam. The Muslims of Iran, Turkistan and Mawaraun-nahr were more inclined to migrating to India and Muslim rulers of India would welcome these caravans of arts and learning from outside.

It is a matter of wonder that the Tartars who were considered invincible were repulsed whenever they attacked. History tells that only during the reign of Allauddin Khalji (696--76 A.H.) India suffered seven attacks from Tartars but Khalji's army gave them crushing defeats and turned their faces for ever. Thus Islamic scholars got peace in India to promote their mission of writing and preaching. Hence Islamic culture and civilization flurished here at a time when the whole Islamic world was facing autumn and the world of learning and literature, thoughts and arts were on the decline. There was weakness, frustration and academic crisis throughout. Imitation was very popular among the Muslims and power of interpretation or re- interpretration of the Islamic laws was almost absent. But in such a state of darkness and disappointment the tree of Islam in India was producing new leaves

and flowers and India was then studded with the stars of learning and spiritualism.

But due to a number of reasons, Arab historians could know very little about these literary and spiritual developments in India. One major reason was that India lay away from the main passage of the world. Secondly, the court lauguage of India those days was Persian and hence it was the language of writing and speeches. However, as a matter of fortune, Indian Ulema used to visit Arab in order to perform Haj. Moreover, some of the Indian Muslim scholars migrated from India and settled in Hijaz to acquire knowledge of Hadith from the Arab teachers and experts in this field. Histories and life-sketches of those days were also written in Persian according to the academic atmosphere of India. Moreover, those books had similies and metaphors in abundance and were written in ornamental language. They had very little historical and biographical value. Maulana Abdul Hai writes in his book titled *''Yaad-e-Aiyam''* (History of Gujrat) :

> "See the bad taste of the country that from beginning to the present days, hundreds of Indian Histories have been written but none of them follows the principles of History. Every book of History appears to be a fiction of assemblies and battles."

Hence it was the need of the hour to fill this gap and only a man of erudition, ambition, courage, foresight, insight, and power of vision could perform this gigantic task. Thus Maulana Hakeem Syed Abdul Hai took upon himself the magnificent responsibility of writing such a book, although he was then only a young student who was quenching his literary thirst from academic fountains of Lucknow. He decided to write a history which could cover a period beginning from the days when Islam put its steps on the soil of India up to the present age ---a task quite above his age. But his ambition could not sit below and he stood single-handed and valiantly to perform this task. He could write this book in his mother tongue.Urdu or Persian, The popular language of the Ulema and scholars of the time, but he chose Arabic for the purpose, as it

was the common language of the world of Islam.

For this unique work he had to face problems of great magnitude especially in the field of research. But by the grace of Allah Almighty this project was materialised in eight volumes which contain life-sketches of more than four thousand personalities.

During his last days he appeared to have fed up with the world. He would say something which indicated as if he was to depart from this mortal world in no time. At last he left this world of sorrows and sufferings on February 3, 1923.

6. Maulana Abul Kalam Azad

(1888-1958 CE)

Abul Kalam opened his eyes on November 11, 1888 in the sacred city of Makkah. He was the second son and fourth issue of Maulana Khairuddin, a renowned religious scholar of his time. He was named Mohiuddin. Although Makk'ah is a small city of Arabia but Muslims of the world called it *"Haram"*, which was built by Hadrat Ibrahim Khalilullah as the House of Allah and was called *"K'aba"*. Muslims of world offer their prayer facing it alone. And from a nearby sacred hill called *"Safa"* Hadrat Muhammad, the Last Prophet (peace and blessings of Allah be upon him), gave the most scintillating call of Islam to the world.

Maulana Azad's ancestors came to India during the rule of Babar, the founder of Mughal dynasty. They, first, stayed at Agra but later on settled in the historical city of Delhi. They rendered their glorious services at all stages both in the field of learning and religion. It is only because of this they were appointed on high posts. An eminent person among his elders was Maulana Jamaluddin. He had once raised his voice even against Emperor Akbar. Maulana Shaikh Ahmad was the son of this very illustrious father who was held in high esteem even by Jahangir and Shahejahan. A renowned religious scholar of this very family was Maulana Muhammad Hadi, who was the grandfather of Maulana Azad. He was married to the daughter of Maulana Munawwaruddin who was maternal grandfather of Maulana Azad's father. Maulana Muhammad Hadi was a very intelligent and distinguished religious scholar. But he died in the prime age of 25. His son Khairuddin was then 3, and hence his maternal grandfather took upon his shoulder the responsibility of bringing about this child.

Maulana Munawwaruddin was a religious scholar of high rank. Being impressed with his learning and virtues Shah Alam II appointed him Rukn-ul-Mudarrasin which was those days equivalent to the Director of Education. He wrote many books and imparted education to countless youths. He brought up his maternal grandson with much care and labour. It was the result of this supervision that Maulana Khairuddin acquired skill in many subjects at the tender age of eighteen years. He became well-versed in the art of exercise, swimming, archery wrestling, calligraphy etc.

It was the time when Britishers in India were badly taking possession of different parts of India. Mughal dynasty was being broken into pieces and Mughal king was the king only in name. The masses were very distressed at the state of affairs. The entire country was victim of crisis and disruption. Being fed up with the prevailing situation Maulana Munawwaruddin decided to make a journey to Makkah alongwith Maulana Khairuddin. But when they reached Bombay Maulana Munawwaruddin passed away. Despite the demise of his maternal grandfather, Maulana Khairuddin continued his journey and reached Makkah. In Makkah he got an opportunity to remain in the circle of eminent and celebrated personalities and dignitaries. There he earned so much name and fame that he was asked to deliver sermons in *Bait-al-Haram*. Before him, no Indian religious scholar had achieved this distinction. Being impressed with his learning and virtue an eminent jurist of Madina Shaikh Ahmad Zahirohari gave the hands of his neice Atiya in marriage to Maulana Khairuddin. Thus the two branches of the noble families of Arabia and India blended into the family of Maulana Azad.

When Maulana Khairuddin came to Calcutta from Makkah, Azad was 10. It was here that Azad kept receiving education from his father who was an orthodox Muslim in his thought and action. He had no interest in modern thoughts. Hence he disliked western education and he, therefore, refused to give modern education to his son also. But he would like to make no distinction in the education of boys and girls. He used to make all his sons and

daughters seated around him and teach them equally. He encouraged them during study, created in them interest in learning and gave them reward for better learning. Thus he developed in Azad fondness for study and understanding of learning materials. He never attempted to learn anything by note. He, therefore, became well-versed in Urdu, Arabic and Persian. When Maulana Khairuddin fell sick he arranged teachers for his son from outside from whom, Azad took lessons in Philosophy, Euclidean, Geometry, Arithematic, Algebra, Logic and Islamics and acheived so much skill in these subjects that he could teach these to others.

Like education, Maulana Khairuddin was very stiff in matters of discipline. Azad was made to leave his bed at 4 O' clock in the morning and he would get up at the first call. He then performed *wudu* (ablution) and offered *fajr salat*. Barring severe illness he was never allowed to ignore any *salat*. He was not permitted to go out of home; however, he would go up to the Masjid on Fridays. When he grew a little he was allowed to go to Masjid. He would say his *fajr* and *zuhr salats* behind his father and *asr* and *maghrib* salats in Masjid. But he was accompanied by Hafiz Saheb. With the passage of time he became so grossly absorbed in prayers that he began to get up with his father to offer *tahajjud salat* with the result his brothers and sisters also followed suit. And a time came when it became customary for the family members to leave the bed by 2 a.m. Maulana Azad himself writes: "*Salat* became something like the prescribed diet." This schedule later on dominated the entire life of the Maulana. He held religious values very dear for the whole span of life.

He goes to write:

> "From the very childhood we were brought up in a highly religious atmosphere and religious activities were strictly practised right from the age of six or seven."

Besides this religious schedule there was no object of play for the Maulana. In fact, he remained unknown to the games children of this age generally play.

Maulana Azad's mother played a very significant role in the

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Besides this religious schedule there was no object of play for the Maulana. In fact, he remained unknown to the games children of this age generally play.

Maulana Azad's mother played a very significant role in the

training of Maulana Azad. She had hailed from Arabia and was the neice of Shaikh Ahmad Zahirohari, the jurist of Madina. Since Maulana Khairuddin would remain preoccupied with his religious affairs, his mother looked after his education and training. Almost all the qualities of head and heart achieved by Azad were the direct result of his mother's contribution. Her nobility and piety impressed all those who came into contact with her. During the month of Ramadan ladies of noble and respectable families of Makkah would gather around her after *trawih salat* and hear from her religious talks till the time of *Sahri*. Maulana Azad writes:

> "My mother's family was one among the most noble and exalted families of Hijaz and all the scholars of Makkah held in high esteem."

She taught morality to Azad and made him learn how to show respects to the elders, love to youngers and keep from criticising others.Maulana Azad has written about an event of his childhood:

> "My late father had kept at home Hafiz Mubarak, a calligrapher to write his books neatly. He took least care for his clothes. Hence one day I remarked: "You are a very dirty man". My mother counselled me in a low voice: Don't say like this my love! May be he is dearer than all of us in the sight of Allah."

Thus, Maulana Azad's mother instructed him in morality and character by way of talking.

Maulana Abul Kalam Azad writes about his mother:

> "When I ponder over her moral and mental insight now, I feel that she was very dignified and exalted in all respects, she was very generous and large-hearted. She could not bear the miseries of the poor and needy. My late father once brought a costly shawl for her. The day she wrapped it up Umme Habib came to meet her. She was a poor widow and lived nearby. She had never seen such a shawl. She took the border of the shawl in her hand and kept saying repeatedly where could such an unfotunate and poor woman get it from. My mother put off the shawl from her shoulder and put on the shoulder of the poor woman."

In short, his mother played a pivotal role in the character-building of Maulana Azad. She died in Calcutta in 1899 and Azad became deprived of her training and instructions. But the sapling she planted went on growing and inculcating in his life the lessons which she had taught during his lifetime. The result was obvious as Fatima Begum, his sister has given to know in the following events:

> "Once plague broke out in Calcutta. Maulana Khairuddin sent his family to Hoogly. We dwelt in a big garden attached to it. One day Maulana Azad brought a basketful of custard apple. Having seen it his sisters thought that those custard apples belonged to the same garden and Azad had brought them without permission. Thus one of his sisters remarked:
>
> "Why have you brought these custard apples without permission; what would the owner of the garden be saying?"
>
> Although Maulana Azad was then of tender age, he grew furious and his face turned red. He became so upset that he threw all the custard apples into a well saying repeatedly "Am I a thief? Am I a thief?" After throwing all those custard apples he said ''You think I had plucked them without permission."

Similarly, an event took place when he was about sixteen or seventeen years old. One night he was absorbed in study in his room. In the meantime a thief intruded and lifted a cigarette case from the table. He also took away seven thousand rupees from a trunk lying in the same room. But Azad was quite unaware of all these happenings. Next morning when the family members came to know about the theft they started reaproaching him. Thereupon the Maulana remarked:

> Don't reaproach the thief. Nobody can say what trouble he was in and how much needy he was that he had to commit

theft. The theif is certainly pitiable."

Narrating this event his sister writes:

> "This is a fact that Maulana Azad had never seen his childhood. Right from the age of six or seven it looked as if a lofty brain had been put on his tiny shoulders."

When Maulana Azad got permission from his father to teach he undertook it very seriously. During these teachings he would deliver lectures which became a habit with him. In this connection he got much strength and support from the disciples of his father. Whenever any disciple among them would seek any information on any religious topic he started delivering full- fledged lecture on it and all of them were stuck with wonder at his fund of information and erudition.

Maulana Azad passed most of his time in reading books. His love for books developed so much that he would purchase books from the money he was given as pocket expense. His bed looked piled up with books and he would remain absorbed in study till about 2 a.m. in the light of candle.

Study of books cast profound effect on Maulana Azad. His thoughts widened and reasoning deepened.

Maulana Azad brought out a magazine entitled *"Lisan-us-sidq"* in 1902 which achieved fame and popularity in a very short time. He wanted to serve the Muslims in educational, literary and social spheres. He taught them to practise content and frugality and keep from social evils and wrong practices. His thought about favourable changes in their outlook and action. As a result of this he was called to address meetings and conferences. His writings were so mature that they took him to be a man of advancing age. Thus when he went to Lahore in 1904 to address a conference of Anjuman Himayate-Islam his tender age left them wondering.

Al-Hilal came out with splendour and magnificence. It created a stir in the world of journalism. It was the first periodical which was published in type letters. Its popularity can be judged from the fact that within three months of its publication all its old editions

had to be published again, because every new subscriber wanted a complete set of all the issues. It was the first such paper to carry photos too. Its calligraphy and printing too were very beautiful. Its views and articles were equally interesting for all. Through the medium of this paper Maulana Azad, reproducing the history of Islam, invited the Muslims to join the freedom movement.

When British Government failed to suppress the voice of *Al-Hilal* it demanded a security of two thousand rupees. Maulana Azad deposited the required amount then and there. It was followed by a demand of ten thousand rupees and it was also deposited without loss of time. When all the attempts of the Goverment failed, it seized the Al-Hilal press itself. But Maulana Azad was irrepressible. Instead of surrendering before the foreign rule he set up another press after a year in the name of *Al-Balagh.* It also published the type of articles and views as was carried by *Al-Hilal.*

Maulana Azad was a staunch supporter of Hindu-Muslim unity and worked whole-heartedly for the cause. To him it was the solution to every problem of India. He was sure that freedom was impossible without Hindu-Muslim unity, but this very problem had stood in the way of the whole movement. Maulana preferred this unity to freedom as well.

Reading and writing were the most significant items in his schedule which kept his attention engaged most of the time. In the Ahmadnager Fort he wrote a number of letters to his close companions Nawab Sadar Yar Jung and Maulana Habibur Rahman of Bhikampur, but they were never posted. However, they were published in the form of a book entitled "Ghubar-e-Khatir" which occupies a very important and distinct place in Urdu literature.

Maulana Azad remained the Education Minister of India for eleven years i.e. from January 15, 1947 to February 22,1958. As the first Education Minister of independent India a very big responsibility of putting the educational system of the country to right fell upon his shoulder. He tried to implement his educational plan with the help of eminent educationists like Dr. Tarachand, Prof. Humayun Kabir and Khawaja Ghulamus-Saiyedain. During his

tenure free basic education for all the children of school-going age was declared as essential and a big plan for mass literacy was drawn. The importance of education was stressed in five-year plans.

For promoting higher education his ministry took some very important steps. In order to bring about reform in universities and for their reorganisation University Grants Commission and Indian Universities Commission were set up.

Although Maulana Azad was a writer but he was a man of scientific temper. Hence he set up several Commissions, Councils and Research Institutes.

On Feburary 19, 1958, Maulana Azad became the target of paralytic attack. First aid was readily given but he remained unconscious. Eminent doctors tried to bring him back to consciousness but he left this mortal world on February 22, and was buried between Jama Masjid and Red Fort.

7. Maulana Syed Husain Ahmad Madani

(1879- 1957 C.E.)

Hadrat Shaikh-ul Islam Maulana Syed Husain Ahmad Madani was the second son of Moulvi Syed Habibullah. He was born in Bangarmao of district Unnao. With the transfer of his father he came to Tanda during his childhood. He got his early education at his home. It was according to the practice of the time. He learnt Urdu, Arithematic, Persian and Qur'an at his home. Thereafter he was sent to Middle school. He was brought up under the strict supervision of his parents. He was not at liberty to pass time even with his friends or any kind of pleasantries. He felt heavy burden of obligations and responsibilities upon his shoulder as he gained consciousness.

He was sent to Deoband at a very tender age of 12. He was fortunate enough to have an opportunity to be instructed by Shaikh-ul-Hind. No other disciple of Hadrat Shaikh-ul-Hind could drink so deep from his academic fountain. He was bestowed with very strong memory which helped him a lot in acquiring vast knowledge.

At the age of 20 he reached Hijaz. His presence before Hadrat Haji Imdad-ullah was a significant event of his life. He paid his keen attention to the new entrant and instructed him in spiritual exercises. He was filled with the wealth of light and learning before leaving for Madina. When he took leave from his mentor he was abundantly pleased with raised hands.

While he was taking leave of Shaikh-ul Hind, he was blessed with the special stress on teaching by way of profession. Hence he took to teaching in Madina.

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While he was taking leave of Shaikh-ul Hind, he was blessed with the special stress on teaching by way of profession. Hence he took to teaching in Madina.

Till 1331 A.H. all his activities were confined to teaching and study and spiritual exercises. But now, during his stay in Madina, he took a view of the international political situation and the Islamic world. He saw that all the Islamic Countries which kept anti-Muslim, imperialist and colonialist forces fearing were now in open conflict with the world of Islam and one by one, Muslim territories were going out of hand. Aden and the territories around it were captured by the British; Palestine had already become a prey to their conspiracy; Belgrade, Rumania, Cyprus, Balkan etc. had slipped out of Muslim hands; Suez canal was purchased by the British and Egypt and Sudan had gone to the British clutch. Thousands of Muslims were slain in Syria and Lebanon and these countries were then lying at the mercy of France and Britain. In India the sun of Muslim rule had already set and the countrymen were passing a life of utter disgrace and crisis. Conspiracy against Hijaz was on the increase and Sharif Husain was striving hard to capture power and had become a stooge in the hands of the British. The first World War broke out in 1914. Turkey and Uthman Caliphate sided with Germany against Britain and France. Britain, on the other hand, forced the Muslims under its dominion to fight against Turkey.

Maulana Husain Ahmad Madani was watching all this with his open eyes. Shortly before his birth the Muslim world had become target of attack on all sides. He was hearing about the tragic and disgraceful events and episodes from his elders and learning through books and newspapers.

Moreover, as he opened his eyes of consciousness he found himself under the affectionate guidance and supervision of Shaikh-ul Hind Maulana Mahmud-ul-Hasan. Following this he got an opportunity to reach Madina, the centre of Islamic Caliphate and meeting ground of Muslim thinkers and scholars. There he got an opportunity to exchange with them and ponder over the problems surrounding the Muslim world. Besides this, he had in his study circle young Muslim students from Egypt, Sudan, Turkey, Algiers and Africa who were simmering with anger and sense of defeat and

disgrace.

In short, it was the period of great turmoil in the life of Maulana Husain Ahmad and it was when the foundation of political awakening, courage, ambition and determination was laid. Now the time had arrived for paying the debt of the sacrifices made by the elders, fighters and crusaders for a long time and during the revolt of 1857.

Now the spark of indignation and revenge had started to give flame and the world of Islam was showing sign of life once again. Silent scholars and thinkers, peaceful exegesists and traditionists and spiritual saints in their *Khanqahs* were restless to go out and fight against the enemies of Islam.

In the meantime, the Allied Powers had left no stone unturned to disintegrate Turkey. At this point the ruler of Turkey joined hands with Germany against Britain and other imperialist powers gathered around Britain. The Sultan of Turkey issued *fatwa* (verdict) of *Jihad* against them. A British newspaper ''Graphic'' printed the photograph of the Sultan of Turkey issuing *fatwa* of Jihad with the remark: ''The Sultan is declaring Jihad and Turkey is itself issuing *fatwa* of its death.'' With the declaration of *Jihad* fire broke out in the entire Islamic world. Even those bodies and Muslim countries independent of the political influence of the Allied Powers rose to join the Jihad. In the length and breadth of India, Muslims, Hindus, Sikhs and Christians and the entire Indian nation got fired with the passion of *Jihad* and stood united against the Imperialist Powers. In Madina, the youths got themselves recruited in the army to be sent to the battlefield. A very magnificent congregation was held in a big field of Madina which was addressed by a galaxy of eminent speakers and prominent sermonisors and the significance and the utility of *Jihad* were highlighted. Maulana Husian Ahmad Madani also addressed the congregation and delivered a fiery speech on *Jihad* as an obligatory act in *Jihad.*

It was the first day for the Maulana to enter the political arena and the first political speech in his life.

In the meantime Shaikh-ul Hind Maulana Mahmudal Hasan

Deobandi chalked a programme to launch a movement for the complete freedom of the country. He gave a call that the nation and the country needed freedom, honour, prestige and security more than madrasa, khanqah, education and book. Thus he formed a party which consisted of members from Muslim, Hindu and Sikh communities. When the movement gained ground Shaikh-ul Hind opened its centres at Deoband, Delhi, Karachi, Deenpur, Chakwal, Amrot etc. And at every centre oath of allegiance was being taken for the liberation of India. People in large number were coming to the fold of the movement.

When conspiracies and antagonistic activities of the British against the Indians and the Muslims of the world increased beyond all limits during the first World War, Shaikh-ul-Hind decided to swing into action. By that the fighters had become mighty and hence they led by their Commander, Haji Tarangzai, launched their attacks on British camps and thus actual battle started between the British and the fighters for freedom. At the initial stage the British had to suffer loss of life and property and face reverses. But the battle could not be fought unilaterally without the help of other countries and their united action. With this purpose in view Shaikh-ul-Hind had already sent his emissaries, Maulana Ubaidullah Sindhi, Maulana Muhammad Mian Mansur Ansari, Maulana Saifur' Rahman etc. They reached their respective centres with much trouble and untold miseries. They met men like Raja Mahendra Pratap, Dr. Mathura Das and Mirza Muhammad Ali etc. to expedite the mission.

But in the meantime Dr. Mukhtar Ahmad Ansari and Hakim Abdul Razzaque Ansari etc. got information from some sources that the entire planning had come to the knowledge of the British Administration. It was then decided that Shaikh-ul Hind should leave for Hijaz with the intention of performing Hajj, and after that he should reach Afghanistan and Yaghistan after visiting Turkey etc.

After reaching Mak'kah he set to his work. He met men in power and those having influence and put his mission before them.

After finishing his task there he left for Madina and stayed with Maulana Husain Ahmad Madani. The Shaikh made Maulana Madani acquant with all the ins and outs of his planning.

Following this discussion and understanding, Maulana Madani became a staunch supporter and member of the ''Freedom Movement''. From that day on he plunged into action and started paving the way for the strength and popularity of the movement.

Although Maulana Madani's political life had not come to the light as yet., his spiritual, academic and intellectual company with Shaikh-ul Hind, stay in Madina, exchange with errudite scholars and thinkers, meeting with military and revolutionary persons were such factors which made him widely and deeply aware of the pain and tragedy enveloping the entire world of Islam. The whole Arab world was dotted with British spies. Sultan Abdul Hameed of Turkey and Amir Habibullah Khan of Afghanistan were enwrapped by falsehood and deception. And thousand-year old Muslim rule in India were ruined by hatching a series of conspiracies and creating chaos, dissensions and disruptions among the rulers of various states.

Whatever be the cause, the life of Maulana Madani was replete with learning and action, service and sacrifice and relentless struggle for his mission. He was quite above the life of comforts and luxuries, opportunism, selfishness and profiteering. It was now almost impossible for him to keep sitting in a madrasa or Khanqah and silently watching all kinds of disruptions around him. Much before the confinement in Malta he seemed to be bubbling with the spirit of action despite his life of seclusion. It was this spirit which had stimulated him to deliver a speech in Madina on the virtues of *Jihad* which had left the audience galvanized and restive.

But his confinement in Malta ignited the sparks of freedom in him in such a manner that his whole existence appeared to be inflamed.

After his return from Malta he saw with amazement that India was standing at its decisive point and the entire country was filled with crusading spirit without measure. All the inhabitants of India

without any difference of religion and language, race or colour had become one to lay down their lives for the sake of freedom. India was then presenting an amazing communal unity never seen before.

Few days after the death of Shaikh-ul Hind, Maulana Madani left for Calcutta where a national madrasa was to be inaugrated. It was set up under the guidance and leadership of Maulana Abul Kalam Azad. Maulana Madani was requested to undertake the responsibility not only of teaching Hadith, exegesis and Islamics but also to infuse in the pupils and the nation of large high moral and spiritual sense. And it is from here that he embarked on the political path at the age of 42. He attended the sessions of Khilafat and Congress held in Calcutta and Bengal in the capacity of the president or speaker. His speeches gained wide popularity.

From his speeches it becomes abundantly clear that he was determined to carry out his struggle till the religious demands of the Indian Muslims were fulfilled and India became free. He gave a call to the Muslim scholars and guides that to serve the religion does not mean to remain lost in madrasas, khanqahs and books; to launch a struggle to improve economic, social and political condition of the country also comes within the gamut of religious activities. He made extensive tour of the country preaching his point of view.

On August 23, 1931 a conference of Jamiat-ul Ulema was held presided over by Maulana Madani. Addressing the conference he said that the emancipation of the Muslims at large and the world of Islam lies in achieving liberation from the clutch of the British. Hence we should not refrain from fighting out the British from our land and adopting a policy of non-cooperation by hook or by crook. We can play a definite role in saving the honour and protecting the lives and honour of Muslim *ummah* when we are ourselves free.

After a life of long struggle, relentless fighting with pen and tongue and the countless days of hardships and sufferings, he looked exhausted and weak and his old age had multiplied to his ailments. And he breathed his last on December 5, 1957.

8. Dr. Zakir Hussain

(1897-1969 C.E.)

Dr. Zakir Hussain, an ideal educationist was a man of highest intellectual attainments, who became a legend in his life-time. During the freedom struggle while many plunged into political battle against the foreign power, few took up the cause of national education. Zakir Hussain was foremost among those few.

He hailed from Pathan community noted for uprightness and bravery. His father, Fida Hussain Khan, was the youngest son of Ghulam Hussain Khan and was born in 1868. At the age of 20, he left for Hyderabad with some amount and started business in utensils. But he had fondness in learning. In order to fulfil his desire for education he brought some law books from a pleader in the neighbourhood and began to study law in leisure. On the advice of his fiends he appeared at the examination and achieved first class in law. He then abandoned his business and took to law practice. Alongwith legal practice he brought out a magazine entitled *''Ain Dakan.''* His roaring practice brought both wealth and honour to him. In 1893, he came to Hyderabad and set up an office at Begum Bazar. After sometime he purchased a piece of land in the same locality and constructed a big house which was enough to accomodate his press, office, library and household. Fida Hussain had seven sons and Zakir Hussain was the third son. He died in 1910.

Zakir Hussain began his early education at home in Hyderabad. His first teacher was master Abdul Ghani, a converted English who worked as a translator in the press of his father. When the entire family came back to Qaimganj after the death of Fida Hussain, Zakir Hussain was sent to Islamia High School in Etawa. The Headmaster

of the school was then Syed Altaf Hussain who had a very charming personality. He was very affectionate to his pupils and paid particular attention to their character-building. He played a significant role also in casting the character of Zakir Hussain into a new mould. Another teacher who impressed him more was Sharafuddin 'Yas' who had profound interest in literature and poetry. He was a man of high ideals, orthodox in faith, principled and nationalist of the first rank.

A literary organisation was set up under the patronage of Maulvi Sharafuddin. Zakir Hussain took part in its activities. His interest in speech and writings and reflection on national problems starts from here.

After finishing his education at Etawa School he took admission in A.M.O. College, Aligarh in 1913. In 1915, he was married to Shahjahan Begum who belonged to his own community. After obtaining B.A. degree in 1918, he took admission in M.A. (Economics). In course of his last year (M.A.) he was appointed junior lecturer or student lecturer in Economics. During the same period Khilafat and Non-Cooperation Movements started with great fervour. Muslim University, Aligarh was grossly affected. Student's union was divided in two groups---one group was in favour of refusing goverment aid while another was pleading for its continuance. This situation had created utter confusion among the students. The students who were set to boycott the college most logically put a demand for making some alternate arrangement so that educational activities do not suffer. National leaders paid heed to this reasonable demand of the students.

In response to this demand Jamia Millia Islamia was established on October 29, 1920 with Maulana Muhammad Ali as its first vice-chancellor. It was he who chalked out the syllabus and took upon himself the responsibility of teaching English literature and Modern History. Zakir Hussain was playing the role of a student, a teacher, student guide and assistant to the vice-chancellor all at a time.

Zakir Hussain left for Berlin in 1922 for further study in Economics. Students and staff of the Jamia bade farewell to him

with love and tearful eyes. In Berlin he plunged into multiferious activities besides academic one, but he never forgot his Jamia.

In 1926, Zakir Hussain came back with his companions and blew a new spirit and zeal in the structure of the institution. He took charge of the vice-chancellor.

Wardha Scheme played an important role in bringing about an educational revolution in India after achieving freedom. The scheme was aimed at educating children according to their needs and environment and with training in arts and crafts so that cost of education is not borne by the government or the public. Moreover, the students would thus be inclined towards manufacturing and industrialisation.

In 1937, when Congress governments were formed in most of the states Gandhiji drew attention towards this scheme by writing a series of articles in *Harijan*. During this period Dr. Zakir Hussain would sometimes go to Wardha and Sabermati and put his educational views to Gandhiji and discuss it with him. With a series of discussions, this scheme was approved as practicable. In order to moot the point in a wide circle a conference of educationists and congress ministers was called in Wardha on October 21,22,1937. Gandhiji put his suggestion of separating primary education from higher education. He emphasised the importance of village in comparison to city. The duration of education we suggested to be seven years instead of four with the inclusion of secondary education and by putting any craft at the base. Thus imparting of education should go alongwith any craft and students adopt any of these according to their mental inclination or family background without leaving native place. Moreover, educational institutions should be made to bear their own expenditure.

But these suggestion of Gandhiji put the audience to trouble. They were not able to accept that any educational system should bear its own burden. Hence they bowed down their heads in silence. Having seen this Dr. Zakir Hussain rose to the occasion. While agreeing with the suggestion that true education makes use of all the faculties and provides them full opportunity to blossom, it is a

time-tested programme, but it is not so limited as Gandhiji suggested. Only a spinner's reed and spinning wheel can not teach all the arts and crafts. He also disagreed with the suggestion of seven year period for primary education. It is because the education would come to an end at the age which is the real stage of the manifestation of abilities and capablities with the result education and training would remain incomplete. Hence he suggested the opening of separate institutions for different purposes i.e., one for crafts and industrial education and training and another for teaching mathematics and sciences.

This speech and suggestions of Dr. Zakir Hussain were generally appreciated:

The same day a meeting presided over by Dr. Zakir Hussain passed the following resolutions to be put before the conference:

1. Compulsory education should be arranged for the children of the country.
2. Mother tongue should be the medium of instruction.
3. During this period education should be craft-based and something allied should also be imparted.
4. This mode of education will gradually prove sufficient to produce income to pay the salaries of the teachers.

When these four resolutions were passed unanimously, Gandhiji appointed a committee under the presidentship of Dr. Zakir Hussain which came to be known as Zakir Hussain Committee. Khawaja Ghulamus' Saiyyidin was one of the members of the committee.

Since he was no politician, everyone respected and believed him. On the occasion of the Silver Jubilee of Jamia Millia Islmia in November 1946, Abul Kalam Azad, Jawaharlal Nehru, Muhammad Ali Jinnah and Liaquat Ali Khan attended the function. The Nawab of Rampur opened the exhibition. Sir Abdul Qadir delivered the convocation address. Then, Dr. Zakir Hussain appealed to all to put their heads together, extinguish communal fire and not allow the very foundations of civilised life to be

destroyed.

During the period of communal killing he inspired Jamia Community with faith and organised it to protect women and children. He gave shelter to fleeing refugees on the Campus and transported them safely to the camps in Purana Qila (old Fort) and Humayun Tomb. Prime Minister Nehru personally inspected the arrangements to protect Jamia and Zakir Hussain. Gandhiji personally visited him. When the proposal to appoint him as Vice-Chancellor of Aligarh Muslim University was initiated, he agreed on condition that he was elected unanimously by the University Court. His two terms in that capacity were a success.

He was a member of the Indian Universities Commission headed by Dr. S. Radhakrishnan. In April 1952, he was nominated as a member of Rajya Sabha and re-nominated in 1954. He was also a member of the Press Commission. He was associated with the World University Service. Positions came to him unsought in quick succession. He became the Governor of Bihar in 1957. Wherever he stayed, he beautified the surroundings.

He became the Vice-president of India in 1962 and presided over the Rajya Sabha with dignity. He visited Egypt, Ethiopia and Sudan and led goodwill missions to Kuwait, Saudi Arabia, Jordan, Turkey, Greece and Afghanistan. He symbolised courtesy and understanding. Soon after his nomination as President of India, he left for USA and returned three days before the poll. On the eve of his installation as the President of Indian Republic, he sought the blessings of the saints of all religions. He was essentially an educationist, who strayed into politics. He died while in office, on May 3, 1969. He was one of the finest flowers of Islamic culture with loyalty to cherished values. His memory deserves the affection and esteem of the people.

Revolutioneries & Mujahideen

1. Syed Ahmad Shaheed Barelvi

(1786-1831 C.E.)

Syed Ahmad was born at Rae Bareli in India.He was of a Syed family whose great ancestor had settled down on the outskirts of Rae Bareli during the reign of Emperor Aurangzeb. The boy Syed Ahmad paid little attention to his books to the great despair of his father. He would roam about in the country side or on the banks of the Saye Stream with other boys of his own age,enjoying such vigorous outdoor games as Kabaddi, wrestling,swimming and riding. If sports was a passion with him, social service was a craze with him. He enjoyed nothing so much as doing little chores and humble services to the poor country-folk.

Syed Ahmed continued to exercise vigorously his moral and physical powers by engaging in work of social service and social welfare and physical exertions till the age of 17 years. At this age he had a strong noble personality with little learning. When he was 17, his father died and two or three years after his father's death young Ahmad left for Lucknow with a party of friends to seek employment and to see the world.He found a patron in a noble desciple of his father but the monotonous luxurious life of Lucknow made him disgusted, he left for Delhi and after a tedious journey on foot he came to Shah Abdul Aziz, a great religious scholar and son of Shah Waliullah.

The disarming simplicity,the frank and dignified bearing and earnest look on 20 years; Syed Ahmad made a profound impression on Shah Abdul Aziz, who placed him incharge of Shah Abdul Qadir, his brother, the great scholar and pioneer and the first translator of the Qur'an in Urdu.

Syed Ahmad's stay in the Akbarabadi Mosque provided him with an opportunity for the perfection of his spiritual life. In that

mosque he devoted his time mostly in *dhikr* and *Shughl* (spiritual services) besides his personal devotion, he used to serve the mosque and those personalities who came to the mosque to receive instructions from Maulana Abdul Qadir.

His devotion to his chosen path was so absolute and exclusive that he had a complete change of mind regretted the un-Islamic activities of the society. His progress was the result of untiring dedication and discipline.

After taking the formal *bai'at* from Shah Abdul Aziz who initiated Syed Ahmad into the three important Sufi orders, viz., *Naqshbandiyah*, *Qadriyah* and *Chishtiyah*, of India at that time.

After the *bai'at* Sayed Ahmad was taught by his Pir, Shah Abdul Aziz, the different ritualistic practices.

It is said that when Shah Abdul Aziz wanted to teach Syed Ahmad, his new disciple, *shughl-i-barzakh*, a sufi practice in which the *muraqaba* (silent devotion) of the imaginary picture of the Shaikh is performed, the latter objected and asked what was the difference between this practice and idol worship? Syed Ahmad maintained that in the latter practice there is an image of stone,while in the former case the picture is imaginary, occupying a place at the bottom of the heart being venerated or worshiped. When Shah Abdul Aziz failed to convince him by *hadith* or *ijma'i ummat* as proof, it is said that *Pir* (mentor) yielded to the stand of his new *Murid* (disciple), and remarked: "Dear!Allah has endowed you with the *Wilayat-i-Anbiya*."

This event seems very important for a number of reasons. Firstly, it may be regarded as a landmark in the spiritual journey of Syed Ahmad which was followed by his reforming career. Beginning with that event, it may be said that the chapter in his efforts of religious reforms began,though the formal beginning was yet to take place. Secondly, it gives us an impression that an alim-Sufi of so great repute as Shah Abdul Aziz was, unaware of the fact that there is a difference between *tasawwur-i-Shaikh* and idol worship. In fact, it appears that an un-Islamic practice, resembling idol worship, had crept into the religious life of even

Shah Abdul Aziz through the agency of Sufism. Finally, for the first time Syed Ahmad received acknowledgement for his being endowed with *Wilayat-i-Anbiya* from his *Pir*. Recognition from Shah Abdul Aziz was the greatest spiritual achievement for Syed Ahmad.

The fact still remains that these Hinduised or un-Islamic practices had perculated into Muslim life through the agency of Sufism, and Shah Abdul Aziz was not an exception. In *Sirat-i-mustaqim* Syed Ahmad considered corrupt Sufism as the chief agency through which religio-social abuses entered into Muslim life. As a matter of fact, widespread corruptions provided Syed Ahmad with reason to reform Sufi practices.

Early in 1808 Syed Ahmad arrived at Rae Bareli and took up residence in the mosque of *Da'irah-i-Ilmullah*. The decision to reside he had reached during his stay at Delhi. Syed Ahmad's stay in the mosque offered him a chance to meet various people to whom he delivered sermons regularly. The main concern of his sermons was to explain the excellences of the Qur'an and Hadith. It appears that now the preaching of Islam became the chief mission of his life, and for the fulfilment of his mission he was ready to make any sacrifice. As a matter of fact, before the formal inaugration of his religious reform movement,Syed Ahmad kept himself busy in matter relating to preaching and admonishing. At the same time,in his personal life, he followed the *Shari'ah* more and more strictly.

As regards the personal life of Syed Ahmad it may be safely said that he translated the commands (*ahkam*) of *Shari'ah* into practical life in such a way that his life became fully *Shar'i* . In his teachings, Syed Ahmad always emphasized on the practical aspect of religious life.

Teachings. The general themes of his teachings is that he exhorted the Muslims to live according to the *Shari'ah*, which meant to obey the Commands of Allah and follow the *Sunnah* of the Prophet (p.b.u.h.) strictly. This had a negative side,that is, the avoidance of all that was unlawful-superstitions and innovations. But his emphasis was always on the practical aspect of religion

mosque he devoted his time mostly in *dhikr* and *Shughl* (spiritual services) besides his personal devotion, he used to serve the mosque and those personalities who came to the mosque to receive instructions from Maulana Abdul Qadir.

His devotion to his chosen path was so absolute and exclusive that he had a complete change of mind regretted the un-Islamic activities of the society. His progress was the result of untiring dedication and discipline.

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rather than mere theoritical.Once he said to a group of his disciples:

> "Brethren! The purpose of performing the *bai't* is that you should give up everything you do which is of the nature of polytheism or heresy, your making of t*a'ziyahs*, setting up banners, worshipping the tombs of Pirs and martyrs, making offerings to them and taking vows in their names all this you should give up, and do not believe that your good and evil come from anyone except Allah; do not recognize anyone but Him as having the power to grant the fulfilment of your wishes. If you continue in this way of polytheism and heresy, merely offering *bai'at* it will bring no benefit,"

In one place of *Sirat-i-mustaqim*, Syed Ahmad says:

> "The most praise-worthy aspect of a good conduct is to show amicability to all people and to be kind to them. The Prophet said: 'Allah is kind to those who are kind to their fellow-human beings;be kind to those on earth,you will be favoured by those in the sky, 'The basic ideas in this hadith is to wish by heart the fulfilment of other persons' desire should they deserve it; and pray for the guidance of people in general.....Kafir or Muslim. Try hard to render help to people by all means like giving food and clothes and such other things if it is even a small piece of date. Do not consider all people equal in character and morality, rather the gifted persons should be given special consideration; should any person possess religious quality, he must be given particular regard in honour and other matters;and the detailed description of morality should be read in the books of Hadith. Do not keep any open contact with those worldly people who are proud of their wealth and position, and look down upon others; remain indifferent to them, but forget not to pray for them for guidance no matter whether they are good persons or sinners."

We see that the tone of this moral teaching of Syed Ahmad is in terms of this worldly affairs. The themes of this teaching is fellow-feeling,co-operation,humanism, equality of man in the

society,well-wishing,refinement in social intercourse,etc.,all for the purpose of building up a welfare society.

This moral teaching of *Tariqah'i Muhammadiya* paved the way for the liberation of the mind to serve the humanity it seems to have been almost entirely one of practical morality.Its spirit was the religion of the daily life.

In the early years of the ninteenth century, the situation in India had become very complex. In Central India and the Deccan the Marathas were in power, and they were spearheading a movement for the establishment of the Hindu Raj. Ahmad Shah Abdali had inflicted a crushing defeat on the Marathas at the third war of Panipat in 1761. The Marathas though defeated were not subdued, and a generation later they came into power again, and the Mughal emperors had to bestow all executive authority on the Marathas. At the dawn of the nineteenth century, the British displaced the Marathas from the Mughal court. Syed felt that as the Muslims were in a minority in India, they could not undertake *Jihad* against the Marathas. The British were armed with sophisticated weapons and the Muslims could not, because of their limited resources undertake any jihad against the British. In the Punjab and North West Frontier Province, the Muslims were in majority, but the Sikhs had nevertheless come into power. The Sikhs rule was oppressive for the Muslims. The Sikhs had stopped Muslims from giving the call to prayers. The Sikhs had converted many mosques into stables. Syed Ahmad felt that if the jihad was launched against the Sikhs, there could be prospects for success as the field of action in such case would be an area where the Muslims were in a majority, and the local Muslims could be prevailed upon to rise in revolt against the Sikh masters.

In the great battle of Balakote treachery played its fatal role. Of the two ways that led up to Balakote in those days, one had become overgrown by the jungle and was almost unknown except to a few local people; while the second passed through a narrow defile and over a bridge where the enemy could be held easily, but some treacherous miscreants betrayed secret of the jungle path to

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the Sikhs. The Sikhs forces poured in from this path and spread out. A grim battle took place at Balakote in which the great mujahid Syed Ahmad with his glorious band of Mujahideen lost their lives and attained martyrdom in the way of Allah in 1831.

2. Shah Isma'il Shaheed

(1778-1831 C.E.)

With the demise of Aurangzeb Alamgir in 1707 C.E. started the political decay of Muslim India. The offsprings of a great and powerful Mughal ruler Aurangzeb proved unworthy and quite short of expectation. Their nobles and officials also followed suit. They became victim of mutual feuds and bickerings with the result their grip on the reign lost its vigour. This sad plight of the central rule attracted rebellion from Rajputs, Jats, Marathas and Sikhs. This state of utter confusion, crisis, dissension and disruption gave birth to uprisings from Deccan, Gujrat, Bengal, Multan, Awadh and Malwah. Nadir Shah Durrani came and ravaged the country.

But inspite of such a grievous calamity the Muslims of India could not come to senses. Muhammad Shah increased his revelries.

Islam had spread in India either by its inherent attraction and natural power of absorption or through traders and mystics. Individual efforts of some pious Muslims also played their useful role in the expansion of Islam. But the Slaves, Khaljis, Tughlaqs, Syeds, Lodhis, Turks and Mughals almost did nothing to spread Islam in India. Only Firoz Shah Tughlaq, Aurangzeb, Sultan Mahmud Begda, the ruler of Gujrat and Sultan Tipu, the martyr played their role in the propagation of Islam and that's all.

But in the absence of any organised religious instructions, the men and women who came to the fold of Islam brought with them un- Islamic thoughts and practices too with the result all kinds of wrong customs, rites, rituals, creeds and superstitions formed part of Muslim society. Similarly, when Hindu women were brought to Muslim harem they too brought polytheistic thoughts and rites with them and destroyed even the remnants of Islamic culture found in

the royal palace. Even today Muslim women retain those polytheistic and un-Islamic rites and practices. In short, Muslims in general during eighteenth century were immersed in the polythesitic rites like worshipping of relics, graves, ghosts and performing charm and jugglery. Although the Qur'an and Hadith have no such instructions to impart. But Yajur Ved, of course, have such spells.

Social condition of the Muslims was equally degraded and perverted. Ruling and noble classes were immersed in luxuries and debauchery. Common Muslims were also following in the footsteps of their masters. Besides poetic exercises, music, cock-fighting, quail-fighting, patridge-fighting, kite-flying, card playing, chess playing gambling, drinking etc. had become part and parcel of Muslim society. Not only among the common people, but these evils were rampant among the elites and dignitaries and they accepted them as virtues instead of vices and they tried their level best in surpassing one another in this sphere. In fact, the Muslim had already been dead or were on the brink of death.

Ignorance among men and women was at its peak. Even the religious instructors were wasting their precious time in futile debates of logic and philosophy. Qur'an and Hadith were out of their syllabus. Islamic mysticism was dominated by Vedanta and Upnishad principles and ideologies. Worldly mystics had been exploiting graves and mausoleums for their personal gains.

This was the social environment when Shah Waliullah and his family members rose to bring about reforms to Muslim religion and society.

Shah Muhammad Isma'il was his proper name and his father's name was Shah Abdul Ghani; Shah Waliullah Muhad'dith Dehlvi and Shah Abdur Rahim were his grandfather and great grandfather respectively. Shah Abdul Qadir, Shah Abdul Aziz and Shah Rafiuddin were his celebrated uncles.

Shah Shaheed was fortunate enough to open his eyes in such a celebrated family. His family was illustrious with respect to erudition, piety and purity, morality and spirituality, honesty and

following of *Shari'ah*. When he opened his eyes he heard the talk of Allah and His Messenger in his house, saw the fine example of morality, discipline and decorum, played in the laps of those who were at the height of piety and purity and was brought up there. When he grew a little he sat before his uncle Shah Abdul Aziz Muhad'dith Dehlvi and achieved perfection both in physical and spiritual learning.

He committed the Holy Qur'an to memory at the age of 8 and got a little knowledge in its translation and commentary too. Thus he has been reported to be saying frequently during his talks: ''You do this while the Holy Qur'an says this.''

When Maulana Shaheed finished his education he took to seeking training in riding, swordmanship, spearthrowing, firing, hunting etc., because these arts were on the decrease among Muslims in general. He preferred to become successor of Umar Farooq, Khalid bin Walid, Abu Ubaidah and Sa'd bin Waqqas (Allah be pleased with all of them) and not to live a life only of a Moulvi.

Hence, first of all, he learnt horse riding from Mian Rahim Bux and learnt it so perfectly that he could easily overpower the most headstrong, obstinate and sportive horse and he was able to mount without saddle and stirrup. He had achieved such a skill in riding that he could make his horse run even forty miles at a stretch. Thereafter he learnt club-fighting from Rahmatullah Beg; learnt wrestling in the wrestling pits of Chitli Qabar and Haveli Azam Khan, in Delhi. Mughal princes looked at him with contempt remarking that the Moulvi was doing war-like soldierly exercises. But, Shah Ismail retorted: ''I am among the children of those who had subdued the kingdoms of Caesar and Chosroes, while you are the children of those whose life of lust and revelries have reduced Muslim *Ummah* to the state which is before our eyes.''

Shah Muhammad Isma'il took the chair of his teacher and uncle Shah Abdul Aziz after his death and through teaching and sermonising he made all efforts to bring about reforms to an *Ummah* immersed head and ears in polytheistic and innovative rites and

practices. He devoted his time, energy and all what he had in cleansing un-Islamic thought and practices, whims and superstitions and perverted outlook and opinion. In short, he pointed out every social evil that had made inroad into the life of the Muslims. Those who still had the spark of Faith in their life were revitalised and lifted themselves up. He delivered his sermons even among the prostitutes and many of them came back to the right path and practised purity in future.

But he struggled not only with his pen and tongue, he measured swords also when situation demanded it. At last he was martyred fighting in the battle of Balakote in 1931 C.E. setting example for others to follow.

3. Maulana Wilayat Ali

(1790-1852 A.D.)

By the end of the eighteenth century the Muslim world had sunk to the lowest depth of its decreptitude, and India was no exception it. Nowhere were there any signs of health and vigour; everywhere were stagnation and decay. Politically Islam lay hopelessly prostrate. As for religion, it was as decadent as every thing else. The pure monotheism preached by the Prophet of Islam had become overlaid with a rank growth of superstitions, and the moral precepts of the Qur'an had begun to be ignored and even defied. Hence the reform of abuses, the abolition of superstitious practices, and a return to the pristine purity of Islam was the need of the hour.

The ideal Syed Ahmad Shahid set before himself, from the very first day, was to re-introduce Islam in the Indian subcontinent as a dynamic socio-political order. Following in the footsteps of the Prophet, the Saiyed administered oath to the people to live a life of righteousness and piety and trained his selected followers, or the *mujahidin,* to set an example of the dynamic, practical and social character of the faith to be emulated by others.

In this dark hour Maulana Shah Isma'il Shaheed raised his powerful voice and called the Faithful back to the true path. This puritan reformer kindled a fire which soon spread to the remotest corners of India, purifying Islam of its sloth and reviving the zeal and fervour of olden days. All later accretions and innovations were severely condemned, the pure montheism of Islam was preached in all its uncompromising simplicity, and the Qur'an and *Sunnah* were taken as the sole guide of Muslim conduct.

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Wilayat Ali and his younger brother Enayat Ali of the Sadiqpur family of Patna. Even their worst opponents and most unkind enemies have praised their purity of thoughts and sanctity of actions. Thus Sir William Wilson Hunter observed:

> ''Indefatigable as missionaries, careless of themselves, blameless in their lives, supremely devoted to overthrow of the English infidels, admirably skilful in organising a permanent system for supplying money and recruits, the Patna Caliphs stand forth as the types and exemplars of the Sect. Much of their teacher was faultless and it had been given to them to stir up thousands of their countrymen to a purer life and truer conception of the Almighty.''

Wilayat Ali, the son of Fatah Ali of Sadiqpur, Patna City was born in 1205 A.H. (1790-91 A.D.). A man arrange height, dark complexion and a fat build, he looked confident, bold, energetic and enterprising right from his early age. After receiving his early education from his father, he was sent to Lucknow and finish under the expert supervision of an erudite religious scholar Ashraf Ali of the Farangi Mahal. It was there that he came across Syed Ahmad Barelvi, came under his influence and lost no time in taking *Bai'at.* He was then put under the guidance of Shah Muhammad Isma'il for learning and training. Later on he was appointed deputy of his guide.

Before joining the Movement he was very smart and fashionable and behaved like a liberal, unrestrained and extravagant youth. But he was now changed beyond recognition. He renounced his former life of pleasure, and luxuries and adopted the life of a simple, rustic labourer. He had lost all attachment with the worldly comforts and preferred to work like a servant in the way of Allah. He now brought fuel-wood on his head from the forest, cooked food for his fellows in the Movement.

Maulvi Fateh Ali, his father, was an affluent person and had a big landed property. Once he sent the personal servant of Wilayat Ali to deliver some costly clothes and money to his son in Rae Bareli. When he arrived, he was informed that Wilayat Ali could

be met by the river side. On the spot he found a member of men digging earth. But he failed to recognise his master at first sight. And he was taken aback when he saw his master in a pitiable condition working like a poor labourer. However, he made over the gifts he had brought for him, but, Wilayat Ali refused to keep the costly clothes and money with him, and lost no time in placing everything before his spiritual mentor and quietly resumed his work.

The entire family of Wilayat Ali including his father entered into the spiritual order of the Syed when the latter passed through the town on his return from the Hajj pilgrimage. Maulana Wilayat Ali also accompanied the Sayed to Frontier alongwith his two brothers, Maulavi Inayat Ali and Talib Ali for taking part in *Jihad.* The last mentioned died of pleurisy at Chingla'i soon after the battle of Shaidu while Wilayat Ali and Inayat Ali were sent back by the Syed from Panjtar, perhaps, in 1828, to look after the missionary activities in Deccan and Bengal respectively. Both the brothers carried out the mission entrusted to them with remarkable energy and zeal and spread the message of reform and renovation as well as revolt against the foreign masters amongst millions of their compatriots in the north and south of India. Wherever they went thousands flocked to listen to their discources and took *bai'at* on their hands. *Khalifahs* were appointed by them in towns and villages to remodel the lives of the people taking the *bai'at* at their hands, in accordance with the tenets of Islam and to invite people to take part in the *Jihad* then being fought in the Frontier.

Wilayat Ali was still in the South when the sad news of the disaster at Balakote reached him. At about the same time his father, Fateh Ali also died at Patna. About the later developments Dr. Qeyamuddin Ahmad writes in his ''The Wahabi Movement in India.''

> ''At Patna, Wilayat Ali took charge of the reorganisation of the Movement. Many persons renewed their *Bai'at* on Wilayat Ali's hands. He appointed Muhammad Husain in charge of the local Nanmohia mosque, one of the earliest and important centres of Wahabis in Patna. He also placed

him in charge of the Movement in Muzaffarpur, Darbhanga and Chapra districts. He re-established the weekly congregational prayer in another mosque in the city, known as Fakhruddaula's mosque. Meetings were also held at his house in which the Qur'an and Hadis were taught in plain and simple language and lectures given on theological and political matters. The idea was to make the people understand for themselves the commandments of God. The emphasis was on direct understanding of the Qur'an and on the need to do away with the intermediary *Ulema* class against some of whose prevailing practices the Movement was originally directed. The gatherings included women, childern and uneducated laymen. The translation of the Qur'an by Abdul Qadir and of the *Mishkat* by Qutubuddin of Delhi was requsitioned from Delhi and its copies distributed in large numbers among the members of the gathering.'' (p.102)

Wilayat Ali now plunged himself heart and soul into his mission and made it the mission of his life. The fort of the Movement was razed to the ground. Now the task of raising it brick by brick came to his shoulder. The main task before him was that of the regeneration of man. For achieving this purpose he made extensive tours. He often stayed at a particular place for several months concentrating on the intuition and training of one man and entrusting the organisation of the local unit to him. These tours took him to people in all walks of life, the farmers in their fields and the weavers at their spinning wheels.

He also took up the charge of organisation in Bihar and Bengal which had so far been looked after by his younger brother, Maulvi Enayat Ali. He appointed four deputies, Shah Muhammad Husain for Chapra, Muzaffarpur, Tirhut and Patna, Maulvi Enayat Ali for Bengal, Maulvi Zain-ul-Abedin of Hyderabad for Allahabad and Maulvi Muhammad Abbas for Orissa. He undertook an extensive tour of Bengal inviting the people to the path of righteousness and strengthening the local units by appointing preachers and getting mosques constructed at various places. He laid emphasis on the

teaching of the Qur'an and the Hadith to the populace in simple language. With his indefatigable zeal and remarkable organising capacity he created a well-knit organisation with its Centre at Patna, divided into subordinate circles and zones under local preachers, all over the country, who preached purer morals and the need for joining the *jihad* movement. These preachers also collected *zakat* and enlisted recruits and sent them on the Headquarters at Patna. The *Imams* of the mosques, who were required to decide the disputes among their followers and thus discourage the people from taking their law suits to the courts of the alien rulers.

Maulana Wilayat Ali left for Hajj after his tour of Bengal. He travelled to Yemen, Najd, Yasir and Muscat and met Qazi Muhammad Ibn Ali Shaukani from whom he also took a certificate of proficiency in Hadith. Returning to India after two years, he again toured some of the districts of Bengal before returning to Patna.

The organisation built up by the Ali brothers, although extensive, was essentially a secret one because of the nature of the undertaking. At the apex was the Patna Headquarter in the house of Ali brothers in Sadiqpur, referred to by the local organisations as the ''Caravan Sara'i.'' Volunteers sent by the local units were lodged at the headquarters, provided doctrinaire education in theology and the dictates of Islam according to their educational qualifications and aptitudes and then sent out either as missionaries for preaching the creed of Islam to the masses or as *mujahids* to the Frontier. The *Khalifah* or deputy at the headquarters was assisted by a number of counsellors each of whom looked after different aspects of the organisation, such as finance, missionary activities, recruitment of the volunteers, their training etc. The Headquarter of the movement was placed for a period, under Maulvi Yahya Ali whose capable leadership combined with forethought, resolution and enthusiasm, made it the most active centre of the Movement of British India. His duties of the head at the central Headquarters included public ministrations in the mosques, lecturing to the students on doctrinaire points, corresponding with the district centres, inspecting the arms to be forwarded to the Forntier and personally supervising the complicated system of drafts by which

large sums of money were secretly transmitted.

Itinerant missionaries and village *Imams* commissioned by the *jihad* organisation to preach the Syed's message of social reform and renovation of Islam in India were normally well trained and fully equipped with adequate and effective literature calling upon the Muslims to discard un-Islamic practices and customs then prevalent among the masses and asking them to adopt the norms of Islamic behaviour. Persian was then the educational standard: all literary compositions, even private letters, were penned by the gentry in language. But to the devoted preachers of the *jihad* movement, who desired to carry the message of the laity, such Persian works were of little use. The movement, therefore, turned to compositions in Urdu which could be understood by the common man. A copy of the first Urdu translation of the Qur'an by Shah Abdul Qadir, completed in 1790- 91, had already been handed over by the Syed at Calcutta in 1822, to one of his disciples, Syed Abdullah of Sirampur, who had established a Press, for publication. Another Press was set up by Maulvi Badiuz'Zaman of Burdawan, a disciple of Maulvi Wilayat Ali, especially for printing the literature of the Movemet. Syed Ahmad Shaheed's *Sirat-e-Mustaqim* and the *Taqwiyat-ul- Iman* of Shah Muhammad Ismail were soon translated and scores of their editions were brought out within a short period. Subsequently, a large number of tracts, such as, *Risala-i- Amal-i Hadith, Risala-i-Dawat, Risala Tafsir-us-Salat, Risala- i-Shajar-ba-Thamar* and *Tibyan-us-Shirk* by Maulana Wilayat Ali *Risala-i-Namaz, Tafsir Surah Fatiha, Risala-i- Jihadiya* and *Risala-i-Nikah-i-Bewagan* by Maulvi Gaffar of Sadiqpur, *Nasihat-ul-Muslimin* by Maulana Khurram Ali and *Risala-i-ButShikan* by Maulvi Inayat Ali were written either in Urdu or in both Persian and Urdu and widely circulated. Discarding the highly ornate and turgid style of the Persian prose, these Urdu tracts were written in easy and simple language which helped in popularising the language from Calcutta to Peshawar besides setting the pattern and style of present day Urdu prose writing.

It is an undeniable fact that throughout the whole literature of the movement the obligation that shined forth as the first duty was

the regeneration of man. To this end all the district and village centres and itinerant missionaries traversing the country on lonely foot journey through forests and mountains directed their efforts. They called upon the Muslims to give up their un- Islamic and polytheistic customs, such as seeking intercession at the tombs of saints and aversion to remarriage of widows shared by them with their non-Muslim neighbours. They appealed to them to discard their ignorance and indolence and to study the Qur'an and the *Sunnah* through translations in their own languages. The preachers of the movement called upon the masses to give up selfishness, pride and vain pretensions and forge ahead as a united, disciplined and industrious people by remodelling their lives in accordance with the teachings of Islam. Thus, they carried the true picture of Islam to the people, reformed their lives in religious, moral and social spheres, and gave the hope and courage to fight the alien masters.

By the time Maulana Wilayat Ali returned to Patna after the Hajj pilgrimage anarchical conditions prevailed in the Punjab following the death of Ranjit Singh in 1839. The late Maharaja had consolidated numerous dismembered petty states into a kingdom but he had failed to give an orderly form of government to it. His eldest son and successor, Kharak Singh, ascended the throne after the late Maharaja, but he was a man of weak intellect and addicted, like his father, to opium. He had to abdicate in October, 1839, in favour of his son, Nau Nihal Singh, but the young Maharaja was murdered or crushed to death under an archway which crashed over him. Now the reigns of government was taken by Rani Chand Kaur, mother of Nau Nihal Singh. Before however, she could consolidate her power, Sher Singh marched on Lahore in accordance with a previous arrangement with the minister, Raja Dhaian Singh. Addicted to pursuits of pleasure and drinking to an immoderate extent, he gave himself up to hunting and wrestling leaving the affairs of the State to the Raja.

Thus prolonged confusion threatening the existence of the vast fabric constructed by the great Maharja, encourage several chiefs and Sardars to revolt against the authority of Lahore. A Tiwana

chief, Fateh Khan, fled to Dera Isma'il Khan and there he raised an insurrection. The Governor of Multan also countenanced the A Tiwana chief. In Peshwar, a part of the soldiers rebelled as their demand for increase in pay was not met, while all attempts to crush the defiance of Adam Khel Afrids and Uthman Khel tribes proved abortive. The affairs in Hazara were in equally bad shape. In upper Hazara, Raja Haider Baksh Ghakkar of Khanpur, Nawab Khan Palal Tanaoli of Shingri, Mir Zaman Khan Tahir Khel of Khalabat and Ghulam Khan Train rose up in arms and in the lower Hazara Jaduns forced Dewan Mulraj to abandon Haripur. Gulab Singh sent Dewan Ibrahim with a strong detachment to put down the rebellion in upper Hazara but he suffered an ignominous defeat at the hands of Kaghan Syeds headed by Shah Zamin Shah of Kawa'i. The Shah also wrote to Maulana Wilayat Ali and invited him to come and accomplish the job left incomplete by the martyrdom of the Syed. Wilayat Ali recalled his brother, Maulvi Inayat Ali from Bengal, where he held the charge of the *jihad* movement. The latter came back with a party of some two thousand followers who were broken up in small batches in order to avoid the suspicion of the Government, and moved out of Patna in four or five months during July-November 1843. Inayat Ali accompanied by Aulad Ali of Surajgarha, set out for the Frontier in November 1843 and reached Hazara by the end of 1844.

Inayat Ali assumed the charge of *mujahidin* at Kaghan where Shah Zamin Shah and his brother, Naubat Shah, became his disciples. Maulvi Inayat Ali soon took the offensive and, according to Hazara Gazeteer, defeated the Sikh units posted at Shinkiari, Bhairkhund, Garhi Habibullah Khan and Agror and occupied the whole area. The Mushwanis rose and stormed the Sirikot fort while Khanpur Gakhars, led by Raja Haidar Baksh Khan, took the Khanpur fort, and repossessed themselves of their country. Inayat Ali was elected as *Amir* in November 1845. Inayat Ali laid the foundation of an Islamic Republic with Fatehgarh renamed as Islamgarh, as its headquarters.

Leaving one of his younger brothers, Farhat Husain to look after the affairs of the Movement of *Jihad* in India, Maulana Wilayat Ali

arrived in the Frontier from Patna on October 9, 1846. He was accompanied by a large number of *mujahidin,* besides Yahya Ali, Fayyaz Ali and Akbar Ali, and his eldest son, Abdullah, and had brought with him considerable arm and stores. He was presented a guard of honour by a detachment of the armed force at Mankali, the border out post of the Islamic State of Hazara. The two brothers met at Utarsisa, near Garhi Habibullah. On Friday, the October 16, 1846, Inayat Ali took *Bai'at* without any hesitation, on the hands of Maulana Wilayat Ali, and all the chiefs and leading men followed suit by acknowledging him as the Head of State.

Hardly three months had passed after Maulana Wilayat Ali's assumption of the leadership in Hazara when *mujahidin* came into conflict with the British.

In upper Hazara, meanwhile, the tribes, united under Maulana Wilayat Ali.

After some early victories Maulana Wilayat Ali was deserted by some of the tribes with the result he was forced to seek an understanding with the English in order to cross over to Sitana to join Syed Akbar Shah.

Maulana Wilayat Ali returned to Patna by the end of 1847, or in the beginning of 1848. He took up the broken threads of reorganising the *jihad* movement in India, started correspondence with Aulad Ali who had escaped to Sitana with some *mujahidin,* and sent Maulvi Inayat Ali to supervise the organisational work in Bengal. In the meantime, Syed Akbar Shah, who had been accepted as Badshah of Swat in 1847, invited Maulana Wilayat Ali to come over to the Frontier again. He summoned Maulvi Inayat Ali to come back from Bengal, but as the latter could not immediately leave Bengal, he migrated to the Frontier on the Ist September, 1849 after disposing of his movable and immovable property. Maulvi Inayat Ali on return from Bengal, followed the example of his brother and left Patna on the 19th June; 1850. Farhat Husain, the younger brother of Wilayat Ali was again left in charge of the organisation at Patna.

Maulvi Inayat Ali is reported to have spent two months at Delhi; on his way to Frontier, and also met the last Moghal Emperor,

Bahadur Shah. He caught up with his brothers, travelling together, reached Sitana on february 10, 1851. In the meantime, Gulab Singh had induced the Lahore Durbar to take over from him all the country west of the Jhelum in return for a tract near Jammu. With the proclamation of March 29, 1849 announcing the annexation of the Punjab, after the second Anglo-Sikh war, the whole of Hazara had come directly under the British rule. Maulana Wilayat Ali led a quiet life at Sitana imparting education in the Qur'an and the *Sunnah* to the *mujahidin* and, occasionally practising arts of war in the hope of collecting sufficient force to face the new enemy, who commanded much more resources and armed strength than the Sikhs. And it was here that he died on November, 1852, at the age of 64 years.

Throughout his life he remained steadfast in his allegiance to his spiritual mentor, abondoned everything he possessed, property, hearth and home, and died as a refugee in a distant land.

4. Azzuddin Qassam

(1871-)

Azzuddin Qassam was born in Syria, educated in Egypt and fought against the French imperialists. When he was banished from his motherland he took refuge in Palestine where he waged holy war against the British and the Jews.

The study of the life of Azzuddin Qassam is essential for those having Islamic outlook. He was a Muslim leader, erudite scholar and crusader to the cause of Almighty Allah. To know about him means the modern Islamic movement and its history. He had his own way of carrying out the monumental work of the Islamic movement. He attached much importance to system,organisation, discipline, preparation and crusade.

His main field of activity was the battlefield. To him every enemy was the enemy of the Muslims; every country was the country of the Muslims; what was needed in the main was sacrifice and laying down life for the cause. When the dispute over Palestine came to the surface they were satisfied only with declaring it a symbol of Islamic war in the light of arguments. But Azzuddin Qassam, the crusader, got up, toured the Palestanian areas, acquired first hand knowledge regarding the external and internal problems and on the basis of these informations raised an army for the decisive battle.

His father was a small farmer. His only task was to look after his field, irrigate it, till it, sow seeds into it and then cut the crop. His mother was a virtuous lady of few words. As he opened his eyes he found her working at home as well as in the field. She took special care of her husband who worked in the field from morning to evening but paid full attention to her daughters as well. But she

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was exclusively kind to Azzuddin who radiated light and good fortune from his face. He worked in the field in the day and took lessons in a madrasah in the night.

But the economic condition could not stand on firm ground. Hence the family decided to leave the coastal area of Syria for Alexandria. Having arrived here they sent his son to Jamia Azhar for higher education in 1885.

The state of affairs of Egypt was no different from that of Syria. Jamia Azhar had become the centre of modernists who wanted to put the country on the modern principles of progress and pull their people out of the marsh of inactivity and idleness. Comparing this atmosphere to that in Syria he found himself in a world which was more free and attractive and had more charm.

Who knew that one who was to obey the landlords with his family members would have a climate where he could attend academic discussions and join the assemblies of scholars and experts in various fields. He achieved success in attracting the affection of his teachers and had the fortune of joining the band of the pupils of great reformer Muhammad Abduhu.

After coming back from Egypt he took to teaching in a mosque. Besides this job he took time away to meeting people in fields and factories, taught them good things of life, gave good counselling, advised to practise virtue and piety, greeted each and everyone with affectionate smile. There were the qualities which attracted large number of youths towards him. Besides these he taught the young blood to fight for justice and right cause.

The activities of Shaikh Azzuddin created problems for the forces which lived on the blood of the peasant class. Hence they examined their various devices to silence him or remove him from the way. But no pressure tactics could discourage him. All their conspiracies failed to bring about any change in his attitude. The more he was opposed the more he became firm in his mission. He wanted to do something to raise the Muslim ummah from the morass of inhuman life. He commenced his work from his own town.

The situation started taking a new turn. The rule of Sultan Abdul Hameed came to an end. The so-called libration organization accepted the proposal of a separate country for the Jews. Second World War broke out. The Allied forces took part in it but they had no definite purpose before them. But the Western countries participated with an aim. They had already chalked out a plan to liquidate the Ottomon empire during this war.

Sharief Husain and his sons hatched a conspiracy with the British and declared Arabic Rebel Organization outlawed and against the Islamic rule.

The so-called free machinery organisations gave a call for unity, freedom, harmony and equality. The British imperialists gave undertaking of keeping Arab nationalism and Ottomon Caliphate intact. But despite these charming slogans the Muslims opposed the treaty of 1916 tooth and nail. In 1919, Qassam alongwith Betar declared war against the French. Their settlements in the hills were ruined. He addressed his men in these words:

> "Dear brethren! *'Jehad'* is such a pillar of Islam which is obligatory in Islam till the Day of Judgement. Hence we should launch *'Jehad'* together in the way of Allah so that we are able to free our country from the imperialist usurpers and impose Islamic *Shari'ah* in the country.
>
> O my brethren! Come to the battlefield whatever be the situation. You should purchase weapons by selling all your belongings. You buy arms to fight the devilish forces even by selling the bricks of your mosques!"

One year after declaration of rebellion Azzuddin Qassam and his companions suffered scarcity of arms and provisions. They had neither arms nor trained forces nor any help from any side. The Imperialist forces laid seige on all sides and applied all means to disperse the sincere band of men who had risen together to fight them out.

When the situation in Syria deteriorated beyond expectation and Azzuddin Qassam was constrained and he was left with two

alternatives-------either a life of exile or a life of disgrace within the four walls of his native land. He chose the former.

He arrived at Palestine in 1912 and stayed at "Hanifa". His friend Kamil Qassab offered Shaikh Qassam and his friends to live as guests but Shaikh Qassam refused to accept it for he did not like to become a constant burden on him. Moreover, he preferred to rely on his own resources.

Azzuddin Qassam was watching restlessly the migration of the Jews to Palestine from various parts of the world. They were capturing the palestinian territory sometimes by enticement and allurement and at times by threats and force.Everyday the circle of their population was getting widened. Thus the problem was growing intricate and embarrassing day by day.

When the intention of Christian and Jews combine became crystal clear, various Muslim leaders and factions expressed opinion different from each other. Some opined that demonstrations should be staged against the occupation of the Jews, while others suggested to hold a conference on the issue or to send a delegation to England to find out a suitable solution to the problem. How tragic it was that on one hand the British power was working for the promotion of Christianity and revival of the Judaism by force, but the unwise Arabs were planning talks with the British rulers for their rights.

Qassam had the only way out. He was of the opinion that rights were snatched and not begged and hence use of force was the only solution. Hence it was the need of the hour to expedite the struggle and militant activities. For this it was essential to raise a generation of cusaders to fight back the devilish forces. The so-called leaders were not all required who gave the slogan of *Jihad* from their closed compartments and chambers.

For this purpose in view Qassam started his struggle afresh which prevailed over seven long years. During this period he contacted men in various circles, read their psychology, trained them, instilled in them spirit of discipline and prepared them for the decisive moments. In order to keep his struggle going unabated he performed his duty in various capacities. He worked as a teacher

in the Masjid-e-Nasar in Hanifa, joined 'Jamiat-e-Shubban-ul Muslemin' in 1926, took part in its organizational election held on July 14, 1928 and elected its president and also worked as a sermoniser in the Masjid-e- Istaqlal, the grand mosque of the city. Thus he played a vital role in various capacities to prepare his people for the great task awaiting their participation.

Although the situation was quite disappointing and depressing. All-out efforts were on to weaken the strength, unity and integrity of Islamic forces. A new slogan was renting the sky and that was that politics and religion had no truck with each other and hence both should remain segregated from each other. Obviously it was conspiracy against Islam which believed in the unity of religion and politics. The religious Scholars were engaged in decorating mosques and holding conferences. The rest were occupied with the task of solving their economic problems. But struggle and holy war had no place in their programme.

Qassam appealed to the religious scholars and guides to understand their responsibility and lead the nation to fight for the freedom of the motherland. They should turn arches and pulpits of mosques into revolutionary ones. They should arouse zeal and passion in the youths for making them fighters in the way of Allah. When the British majistrate told Azzuddin Qassam:

> "You are a very active and ferocious leader and creating constant trouble for us."

Shaikh Qassam took out the Qur'an from his pocket and replied:

> "This Book enjoins *'Jehad'* upon us and I can't set this order aside."

After constant efforts he formed a militant organization named *"Al-Jehadia"* in 1925. And when the time for waging a holy war came he was ahead of all others. Even of the ripe old age of 60, he looked young, active, spirited and enterprising. And he died as a martyr kindling hope, conviction and a revolutionary zeal among his people left behind to keep the flag flying. His martyrdom was the sign of the veracity of his ideal and paved the way for further

struggle. His martyrdom ignited a new fire in the heats of the freedom fighters. Had he left the battlefield at this opportune time the flame of freedom would have extinguished then and there. For a leader like him martyrdom was the only result of life.

5. Shaikh Badiuzzaman Nursi

(1873-1948 C.E.)

Mustafa Kamal Pasha created restlessness in the hearts of Muslim Turkish masses through his modern political ideologies and Western type of government. Moveover, he tried his level best to pull out Islam from the real life of the Muslims and confine it within the four walls of the mosque and up to chanting of some ritualistic prayers. He went to the extent of forcing Muslim Ummah to call *'Adhan'* and recite the Qur'an in Turkish language. He wanted to impose Western slavery upon his countrymen in prayers, garments, family and personal laws, education and every other field of activity.

In the beginning he gave the slogan of the unity and integrity of the country. The countrymen supported him on the condition that he would not touch the Caliphate for his ends. He accepted their condition but, gradually, he separated Caliphate from the Government. Thereafter he proclaimed democracy for the country and launched propaganda in favour of secularism.

During his campaign he chose influential persons from various fields of activity, particularly the religious scholars (*Ulemas*) to carry out his mission. At the outset Badiuzzaman Nursi also worked for him. But very soon his intellectual and spiritual acumen led him to change his mind and choose his own course of action and entrusted his whole life to the Cause of Islam.

Badiuzzaman was born in a small village attached to Hezan in the province of Tablas. His parents belonged to Kurdish family. His education began at the age of 9 and he received his education in various schools of the region. At the age of 18, he came to be counted among the renowned scholars of the country. He achieved errudition and depth in Islamic and contemporary disciplines. Very

soon the people recognized his amazing power of memory and his ability and intelligence became the table talk of the teachers and students.

Badiuzzaman was highly pious, God fearing and humble.But he always took care to be physically strong and stout so that he could carry out the duties of a fighter in the way of Allah. He learnt archery and cavalry with the same purpose in view. He always loved courage, bravery and action and was dettered by no agency.

Saeed Nursi was an extraordinary person and his intellectual height was a catchword for the scholars and intellectuals of his time who unanimously gave him the title of "Badiuzzaman".

One day he read in a newspaper a statement of a British minister that till the Qur'an would be looked upon with grace hurdles would be blocking their (British) way. Hence it is their duty to reduce the importance of the Qur'an.

Having read this statement Badiuzzaman fell in wrath and declared before one and all that he will pass the rest of his life in the service of the Holy Qur'an and highlighting its message. He immediately left for Istanbul and set up there a madrasah on the pattern of Jamia Azhar. In the meantime the vice-chancellor of Al-Azhar university arrived in Istanbul. Badiuzzaman met him and had a long exchange with him. During the talk Shaikh Najeeb asked Badiuzzaman:

> "What's your opinion concerning Ottoman rule and European nations?
>
> "Europeans are getting inclined towards Islam and Islam will spread among them in near future while Ottomon Caliphate is giving rise to European ways and they will spread here very soon", Badiuzzaman replied in Arabic.

Being very much pleased with this answer Shaikh Najeeb remarked:

> "Nobody can dominate such young men in debate."

In 1908 *"Jamiat-al-Ittehad wat'tarraqqi"* dethroned Sultan

Abdul Hameed. This party was working in the garb of a religious party, although, internally it was secular and close to the Jewish ideologies. Badiuzzaman saw through the danger and formed an Islamic organisation named *"Al-Ittehad-al Muhammadi"* to combat the un-Islamic rather anti-Islamic campaign.

While giving the slogan of unity, freedom and reformation but alongwith it he stressed work according to tenets of Islam and Divine laws. Such a slogan sounded an alert in the camp of the 'free missionary agents'. They sent their Jew leader 'Karsu' to meet Badiuzzaman and discuss matter with him. But the Jew leader left the room saying:

> "This is a wonderful person who, for the first time, dominated me with respect to Islam."

Karsu was the first "free missionary Jew" who had chalked out the whole plan of the liquidation of Ottoman Caliphate, dethroning of Sultan Abdul Hameed and seize Palestine.

Now the Allied forces had no alternative but to arrest him. Hence he was nabbed on March 31, 1909 together with other fifteen Muslims who were given capital punishment. His case was also put in the same court so that he was terrified with the rigour of the punishment. But he uttered before the court with all boldness at his command:

> "If I get life for thousand times and I have to sacrifice it to defend any one truth, I shall lay it down without any anxiety. I accept nothing except Islamic brotherhood. I declare that I am waiting restlessly for the conveyance that could carry me to the Hereafter. I am ready for the journey to the Hereafter with all my eagerness. You have suggested the punishment of banishment from the country, but this is an easy punishment; give me harder punishment if you have power to do so." He further said:
>
> "This Goverment has been the enemy of reason and it is the enemy of life. If the Government will be working in this manner only insane persons will remain alive; there will be

a rule of death around and the atrocious elements are certainly destined to hell-life."

"You ask me about my relation with *"Jamiat al-Ittehad al-Muhammadi''*. I tell you that I am proud of being its ordinary servant; can you tell me who is not related to this *'Jamiat'* barring some deviated and imbecile persons?''

At first Mustafa Kamal opposed him tooth and nail but gradually he could gauge the importance and influence of Badiuzzaman. But Badiuzzaman liked to come out of the dark rule of the Kamal establishment so that he could devote his time and energy to the service of Islam. But events and accidents at intervals blocked his way and he could not go ahead with his mission. Mustafa Kamal made several attempts to win his confidence and support but every time failed miserably in his purpose. He accepted no offer from Mustafa Kamal and kicked away high posts with contempt. He grew so much fed up with the political gimmicks, polemicks, intrigues and intricacies that he, at last, decided to say good-bye to it forever and devote all his time and energy to the task of national progress and character-building.

In 1921, Badiuzzaman took final decision to abandon politics for ever. He left Anqara and renounced all contacts with the ruling class, officials, members of parliament and political problems. But he continued his work of preaching and training the youths, particularly the educated youths through various magazines and treatises. These treatises later on, got popularity as *'Rasail-e- Nur'* and his companions were renowned as *"Jamaat-al-Nur"*. Through these treatises he answered the spiritual, psychological, academic and rational doubts arising in the minds of the youths. He answered all questions in the light of the Qur'an and its exegesis.

But Ataturk could not put up with the preaching activities of Badiuzzaman. Reacting sharply and harshly he banned all Islamic activities including writings in Arabic and using Arabic script. But the members of *"Jamaat-e-Nur"* managed to convey the message of their teacher to the common people. Every member wrote these treatises in his own writing and distributed them to the readers and

they took upon themselves the responsibility of preparing one copy each to be given to someone else.

The members of *'Jamaat-e-Nur'* continued carrying the treatises of Badiuzzaman to the common people. What the press could not do was amazingly done of the hands of young students----both boys and girls. When the Government came to know about the boys and girls preparing issues of the treatises by burning the midnight oil, and send them by post and also distribute them in colleges, they were punished with jail and banishment.

Very soon the treatises of Badiuzzaman and his organisation reached various areas. They were proving obstacles in the re-construction of the society on secular lines as planned by Mustafa Kamal. Hence he ordered banishment of Badiuzzaman to Barla. Here he was kept alone and under tight security. Nobody was allowed to meet him. But very shortly he impressed his watchman and they turned supporters of his Islamic thoughts and ideologies. Hence he was now able to keep contacts with his students and men working in his treatises and mission. He, therefore, kept on fighting against atheism. He remained in Barla for full eight years. During this period he cooked his food, washed his clothes and looked after his requirements.

Mustafa Kamal found the foundation of his Government shaking and the treatises made him very perplexed and embarrassed, although these had no truck with political affairs. These treatises were, in fact, a challenge to his Government. It was clear by now that the Holy Qur'an and Islamic teachings were enough to eradicate corruption, conspiracies and schemings.

Once again Badiuzzaman was produced before the court. His forceful statement in the court before a large number of people including pleaders, public and even conspirators led all by storms. Addressing the court he said:

"We are, without doubt, a body and four hundred million Muslims are related to it. They renew their relation with this body five times a day and they try to surpass one another and hence we are also members of this body and it is our

sacred duty to get our brethren introduced to Islamic values and manners no matter we get even life imprisonment for this''.

"How can you stop this movement because its sole purpose is to serve the Qur'an and introduce its realities to the people''.

Only lawyers of the court are not my addressee, even the conspirators behind are addressed by me. I can but express my wonder at those who accuse such people who are only serving the cause of Islam and explaining the *ayah* of the Qur'an to people in general. You accuse me that I am the enemy of democray. I want to say this much that even during my days of studentship at school I liked the ants to share bearings of my meal, because I loved their team work. You can't imagine my attachement with democracy. The proof of my love for democracy is that I pay respects to the Caliphs of Islam because despite being a Caliph they were also presiding over the democratic establishments. But they had democracy not in name but in actual practice''.

"But so far as secular democracy is concerned it has no truck with religion. You fan moral crimes, falsehood, charges and pass blasphemous remarks for Almighty Allah. You have gone to the extent that when you are warned through Quranic *ayahs* you raise your voice against it and accuse us of running secret agency, interference in the task of the Government and creating danger for the smooth running of administration. Not we, but in fact, your thoughts and ideologies are dangerous for the society which you present in the garb of şecular democracy. I believe in only One Guard against all your forces."

Although the court released him with honour but the Government of the land once again banished him from the country.

But, at last, his ban was lifted. Now his treatises and books were published in large number and his area of influence widened like the fire of jungle. The light of his thoughts reached the marketplaces,

mosques, madrasahs, schools and university through these books and treatises.

At last the spark of his life was extinguished in 1948 but the light of his thought kept spreading even after his demise.

6. Haji Shariat'ullah

(1781-1840 C.E.)

During the nineteenth century when the affairs of the Muslims fell to a low ebb at the political level, reform movements sprang up in the various parts of the Muslim world. The thesis underlaying such movements was that the Muslims had fallen on evil days because of their laxity in the observance of the injunctions of Islam. Such movement accordingly aimed at the reinvigoration of Islam so that it could serve as an effective instrument for enabling the Muslims recapture their lost glory. One of such movements launched in Bengal during the early years of the nineteenth century was the Faraizi movement.

The Faraizi movement was founded by Haji Shariat'ullah. He was born in 1781 C.E. in the village of Shamial in Faridpur district of Bengal (now Bangla Desh). He received religious education in his home district and Calcutta. Thereafter he left for Hijaz in 1799 C.E. In Hijaz he came under the influence of the reform movement founded by the Arab reformer Muhammad b. Abdul Wahab. On return to Bengal he launched the ''Faraizi'' movement some time around 1850 C.E. He denounced the superstitions and corrupt practices that had found currency among the Muslims due to contacts with the Hindus. He criticised the Sufi practice of undue veneration for the *Pir*. For the *Pir Murid* relationship, he substituted the *Ustad-Shagird* relationship. He held that his followers should regard him as a teacher and not as a *Pir*. He discontinued the practice of laying his hand on the hands of his followers to initiate them. On the other hand he enjoined upon his followers that at the time of initiation they should offer *''Tauba''*, i.e., they should offer repentence for their past sins, and undertake to refrain from such sins in the future. He was critical of the alien rule. He was also

critical of the domination of the Hindus. He wanted the Muslims to stand on their legs and not to seek any concessions from the alien Government. He declared that in veiw of the alien rule, Bengal had become *''Dar-ul-Harb''*, and Friday or Eid-prayers could no longer be offered: He settled in Najabari in Dacca district. He led a simple and pious life, and enjoined upon his followers to fulfil the obligations laid on them according to Islam. He held that the *Shariah* should be enforced strictly. Because of the emphasis that he laid on the fulfilment of obligations or duties (*Faraiz*) in accordance with Islam, the movement came to be known as the *''Faraizi''* movement. He gathered a good deal of following. He died in 1840 C.E.

7. Jamal-ud-Din Afghani

(1838-1897 C.E.)

Jamal-ud-Din Afghani played a leading role in the nineteenth century revivalist movement. He was the pioneer of Islamic unity for which he worked tirelessly for his whole life. He came of a very noble and educated family. His father Syed Muhammad Safdar was an Advisor to Dost Muhammad Khan, the Amir of Afghanistan.

In 1856 C.E. Jamal-ud-Din came to India and stayed here for about a year. Then he left for Arabia where he performed Haj and saw the current of Islamic thought. On coming back from the pilgrimage he was offered high position in the Government of Afghanistan. But he failed to fit in the machinary of an autocratic rule because of his democratic nature. The result was his banishment from his native land. From Afghanistan he came to India but the British Government looked upon him as a dangerous figure who could create problem anytime for the foreign rulers. He then came to Egypt and associated himself with the Al-Azhar University. He gained popularity among the students and teachers alike. His call for Islamic unity impressed the intellectuals like Muhammad Abduh and they felt very much attracted towards him. But Isma'il Khediv of Egypt considered his activities injurious to the interest of the nation. Hence Afghani was expelled from Egypt in 1879 C.E. From Egypt, Afghani came to India once again. But the British Government of India kept him under strict supervision in the state of Hyderabad Deccan. However, during his stay in Hyderabad he wrote pamphlets warning the Muslim against atheism and materialism. In 1885 C.E. he went to France. He established a centre in Paris for the promotion of Islam. His pupil, Muhammad Abduh of Egypt joined him in Paris and the two started a bilingual paper in French and Arabic to propagate the message of Afghani. The paper gained popularity, but the French Government got scared and

banned it.

Nasir-ud-Din Qachaar visited France he met Afghani and being impressed with his talents and mission, invited him to Persia and made him his Advisor. But he could not live long in Persia as the Persian Government found his mission and activities detrimental to the interest of the nation. Hence he was ordered to leave Persia. From Persia he went to London. But he was refused long stay in London. Form London he proceeded to Russia on the invitation of the Czar. But the same story was repeated in Russia too. Then he left for Turkey.For some time he acted as the Advisor to Sultan Abdul Hameed. After some time differences grew between him and the Sultan of Turkey, but before he could be asked to leave Turkey he died in 1897 C.E.

Jamal-ud-Din Afghani was a revolutionary to the core and he tried his level best to bring about total revolution following the pure and forceful principles of Islam. He wanted every Muslim state to be strong and powerful. He also advocated some sort of union for all the Muslim states. He wanted the Muslim countries to come out of the clutch of the European pores. He warned the Muslim countries not to be carried away by European slogan of 'nationalism'. It was opined solely to divide Muslim *ummah* into political units each at war with another. He held that the concept of nationalism was repugnant to Islam. He reminded the Muslims that all Muslims of the world, wherever they were, formed one Muslim *Ummah*. He criticised and condemned both Communalism and Capitalism. He held that both the systems were contrary to the principles of Islam in as much as they were based on the denial of Allah, and were intended to deceive mankind. He declared that the democracy of the West was a trickery and a treachery. He held that the hope for mankind lay in building a political order on the basis of Islam. He observed that in a democratic order based on expediency the self-seeking mind was not concerned with the welfare of others; it only sought its own interest. On the other hand, a government based on Islam stood for the benefit of all. Afghani observed that the history of Man throughout east and west had been a tale of wars, battles and revolts for land, and Islam had put an end to such wars

by declaring that all land belonged to Allah. He observed that while all other people waged wars for personal and national agrandisement, Islam permitted war only in the name of Allah, i.e., the welfare of humanity at large. He wanted the Muslims to educate themselves, and make their mark in the intellectual field. He wanted the Muslims to promote the study of science. He, however, warned the Muslims that if science was pressed in the service of Allah, it was something good, but if it was calculated to weaken faith in Allah, it was harmful. He wanted the Muslims to take lesson from history. When the Muslims were firm in their faith they broke the magical spell of Caesar and Chosroes, but when they succeeded in their mission they themselves became Caesar and Chosroes thus disregarding the teachings of the Qur'an. This explains why Afghani could not pull on with any king in any Muslim state. His grievance was that the kings of all the Muslim states had become Caesars and Chosroes. He wanted them to establish the Government of Allah, and those in authority regarded the establishment of such order against their personal interest.

Allama Jamal-ud-Din Afghani had a dynamic personality and possessed a sterling character. He was an intellectual giant of high calibre, a foresighted statesman of powerful personality. In fact, he was a versatile genius.

According to Afghani's own account, he was born at As'yadabad near Kanar in the district of Kabul in Afghanistan. He was educated in the best possible way and young Jamal-ud-Din finished his education in Qur'an, Hadith, Law, Philosophy, Chemistry, Medicine and many other branches of learning.

During his visits to Muslim countries he was shocked at the degraded condition of the Muslim world. He found the Muslim world as a house divided against itself and he also noticed that every Muslim country was a hot bed of intrigues, feuds and conspiracies. The great and sensitive soul of Allama was much agrieved at the sorry and sad plight of affairs. He gave his choices thoughts to the problems of the Muslim world and planned out a feasible scheme to bring about revival and reawakening in the Muslim world about their glorious past and of their glorious future.

Allama Jamal-ud-Din Afghani had immense love for Islam and the Muslims. He spent a life of a brisk revolutionary activities. He was a sincere soul, so sincere that every word that flew from his mouth sparkled with the glow of his deep sincerity and sober thinking. He analysed the cause of the Muslim decline and came to a finding that the cause of the Muslim decline lay in their disunity and internal feuds and dissensions. He was an arch enemy of imperialism, colonialism and imperial exploitation and tried his level best to awaken the Muslim world to the dangers of colonialism and foreign exploitation. He was a firm believer in Islamic democracy and intended to set up a *Shura'i Nizam* (Consultative System).

Afghani wrote very little in spite of his scholarly command of Muslim Theology and Philosophy. His treatise against materialistic philosophy i.e., *Dahriya* which appeared in three languages is important. His greatest service was that he awakened the Muslims from their deep slumber and age long inertia and frustration and instilled and infused in them a spirit of freedom and strife and created in them an urge to revive the past glory of Islam. It was he who organized the reform movements in Afghanistan, Iran, Egypt and Turkey and in many other countries. He inaugrated a new era of freedom and liberty in the Muslim world. His Pan-Islamic movement was a master stroke of policy.

The inspiring message he gave to the Muslim world while on the brink of death is a unique document and an eloquent testimony of his intense love of Islam. He said in his last moments: ''Now I am in such a state that I neither need the tiding of death nor the hope of life. Neither am I afraid of death nor grieved over my imprisonment. I am happy over this imprisonment for my body is in prison for the cause of freedom of the Muslims..... Now I would let you know my last desire: Gird up your loins for the heroic fight for freedom. Never be afraid of trial and tribulation, arrest or assassination. Never bow before odds. Never worry over the sly artifices of the Kings and Monarchs. Carry on the fight with firm convication and robust determination.....''

8. Maulana Mahmud-ul Hasan

(1851-1920 C.E.)

In the suburbs of Saharanpur lies a settlement named ''Deoband''. Syed Ahmad Shaheed had once stayed here for about ten days. From various sources we find trace of Uthmani, Farooqui and Siddiqui Shaikhs in this settlement. But Uthmani Shaikhs seem to be dominating among them. This family had a renowned person named Shaikh Fateh Ali. He had three sons---Maulana Mahtab Ali, Maulana Zulfiqar Ali and Maulana Mas'ud Ali.

As inspector of schools, Maulana Zulfiqar Ali had to remain out of Delhi. His elder son was born to him at Bareilly in 1851. He started his education at the age of 6 and took his first lessons from Mianji Mangalori who also taught him the first part of the Qur'an too. He learnt all books of Persian and some elementary books of Arabic from his uncle and recognised teacher Mahtab Ali.

In 1866, when Darul Ulum, Deoband was founded with the consultation of Syed Abid Husein and Maulana Mahtab Ali and other eminent religious scholars, Mahmud-ul Hasan was the first student to receive education there. He took his lesson from the first teacher of the Madrasa, Deoband Maulana Mulla Mahmud. At 20 he finished 'Dars-e-Nizami'. Sihah Sitta and some other books he was taught by Maulana Muhammad Qasim Nanautwi. He accompanied Maulana Nanautwi during travels as well and served him immensely.

In 1871-72, when he was still a student of Darul Ulum, he was appointed as a teacher there. His erudition was recognised very soon. As a teacher he was always very serious, sincere and industrious.

As a man he was pure, simple, responsible and magnanimous.

He loved to live with the poor and ordinary persons and felt uneasy and uncomfortable in the company of rich and wealthy. He used to make journey in the third class. He loved his student most and wanted them to feel easy and comfortable. Once a student requried him for a cot. He promised and asked him to take it from him to the evening. But the student made late. In the meantime Shaikhul Hind himself took the cot and left towards the student who met him in the way. The Shaikh said to him that he thought that he (the student) had forgotten his evening appointment. Saying this much he handed over the cot to the pupil.

Shaikhul Hind was very simple in food habit and ate whatever he got. He generally did not refuse to accept the invitation and all even ordinary items from the food served so that the host might not feel hurt. He had no love for money like the righteous men of the past. People gave him large sums by way of offerings but he never opened it and kept it safely. Sometimes he put the amount under his pillow and sometimes in the account of Molvi Aziz Gul and never checked it.

An epidemic fever broke out in Deoband in 1920. Every house had some such patients. Many pupils and teachers of Darual-Ulum were suffering from this fever. Shaikhul Hind would go to see the sick and pray for their recovery. After sometimes he himself became victim of the fever. His brother Hakeem Maulana Muhammad Hasan prescribed some medicine which he used after some hesitation. Having heard of his illness, Dr. Ansari reached but Shaikhul Hind showed no likeness for English medicine. Hence Hakeem Abdul Razzaq, the brother of Dr. Ansari was called. He with the consultation of Hakeem Muhammad Hasan started his treatment. Although he regained his health gradually but his weakness continued.

But the fever relapsed on October 20, 1920. It was generally thought that the fever came due to weakness. Hakeem Muhammad Hasan prescribed some medicine and he felt better but dysentery was caused.

At the request of Maulana Mohammad Ali Jauhar and others,

he came to Aligarh on October 29, 1920 and presided over a congregation in his very state of sickness. Due to his illness, Dr. Ansari and Hakeem Ajmal Khan etc. insisted him to be in Delhi but he went back to Deoband. But when there was no relief, Dr. Ansari etc insisted him again to come to Delhi. At last Shaikhul Hind decided to go to Delhi. On November 4, 1920 a large number of people came to station to see him off.

Since Dr. Ansari was the main person to insist him to visit Delhi, Shaikhul Hind stayed with Dr. Ansari as his guest and his relatives and servants also stayed with him. In the beginning he was under the treatment of Hakeem Ajmal Khan but the disease had now crossed all limits of treatment. On November 30, 1920 his condition became hopeless. In the same state he raised his head a little and said:

> "I have no sorrow for my death; what I am sorry for is that I am dying on bed. I had a desire to die in the battlefield in the cause of Allah proclaiming His Message of Truth and being cut into pieces in that crime."

He breathed his last on the same day at 8 p.m. and his body was carried to Deoband. Maulana Hakeem Muqeem Muhammad Hasan led the funeral prayer.

Shaikhul Hind Maulana Mahmudul Hasan was unique in almost every department of life. His 69-year life was replete with events and activities. His political bent of mind, his natural inclination towards learning, his close relationship with *Tasawwuf* are some of the headlines of his life. Besides all these he looked always ready to work for the reform in society.

His political life was a life of struggle and sacrifice. He had seen the storm and tumult of 1957 in his tender age and revengeful acts of the British remained continued till he grew young and he got an opportunity to read and analyse the situation in a proper way. Hence from the early days he had in mind to find ways and means to turn them out from his country. Every move of his was directed against the foreign power.

Although Shaikhul Hind devoted most of his time to learning and teaching, his contacts with men like Maulana Muhammad Qasim etc. caused him to rise from his abode and teaching centre and save his religion and motherland.

Professor Saeed Ahmad Akbarabadi writes:

> "I have heard that Shaikhul Hind had an assembly of teachers and students at his home between *Asr* and *Magrib* prayers and he heard articles of *AL-Hilal* and *Al-Balagh* from anybody and asked others to hear as well. When he heard about any act of atrocity perpetrated on the Turkish Muslims he burst into tears but on the acts of valour and ambition on their part his face blazed and eyes illuminated out of boundless joys."

During nineteenth century the Movement of Syed Shaheed revived light from the Movement of Shah Waliullah and provided guidance to those who chose to lead the third movement after the failure of the 1857 struggle for freedom from the foreign rule.

On the enquiry of Maulana Manazir Ahsan Gilani, Shaikhul Hind elaborated:

> "Had the reverend teacher established this madrasa solely with the purpose of teaching and learning and imparting education? This madrasa was set up in my presence and so far as I know, this institution was established after the failure of the turbulence of 1857 so that a centre be provided to train people to compensate for the loss of 1857."

In the light of this reply the mode of thought and action of Shaikhul Hind can be easily understood. Thus the logical consequence of the Deoband Movement is the esteemed personality of Shaikhul Hind.

9. Maulana Muhammad Ali Jauhar

(1878- 1930 C.E.)

The only stuff Maulana Muhammmad Ali Jauhar was made of was nothing but Islam. It is Islam alone which was his life, character, ideology, thought, politics, centre of activities, source and orbit. And he had reached this point after long deliberation under the guidance of intellect and study. He had passionate love with the Qur'an. He studied the Book of Allah not only to seek guidance but also to seek solution of his day to day problems of life. To him the Qur'an is not only the sign of sanctity, it is the tower of guidance. When during confinement Maulana Muhammad Ali and Maulana Shawkat Ali had any point of difference both of them sought the right answer from the Holy Qur'an alone and they never failed in their attempt. Guidance and instruction of a mother like Bi Amma, blessings of his mentor Maulana Abdul Bari Firingimahali and his own efforts cast such a spell on his heart together with his love of Allah and His Messenger that he remained his whole life lost in the Book of Allah Almighty. It was this overwhelming ecstacy which produced in him power to fight against all the powers on this earth. The forces against which none had the courage enough to go were quite weak and worthless to him. In the same state of ecstacy he had once said:

> ''I can't kill even a mosquito out of personal enmity, but I can kill all for the sake of my Allah; I shall not grant amnesty to anyone, I shall slaughter my brother, my dear old mother, my wife and children and all in the way of Allah.''

It was this intoxication which compelled him to tell the Viceroy at his face:

> ''Now a battle will start between you and me.'' And when Lord Irwin said: ''I hope you will fight lawfully and within the limits of law'', Muhammand Ali retorted without fear: ''Allah's Law is obligatory on me and I shall obey it; if Lord Irwin's Government stands in the way I need not care and I shall pay no heed to it.''

And again he said administering a warning to the Magistrate at Karachi ''If the Government kept on its present pressure attitude, it appears to me that it will go the way of mighty umpires and magnificent rule and the surge of river proved enough for him".

Love of Islam and its values was the sole objective of his life and he wanted Aligarh to introduce Islamic truth, justice and valour to the young generation. But his expectations did not come true. And the result was his opposition to his friends and opponents alike. He never looked towards personalities, he only viewed their thoughts and actions. When he found his dreams concerning Aligarh being shattered and his efforts proving fruitless, he directed his thought, spirit and energy to laying down the foundation of Jamia Millia Islamia with the sole desire:

> ''We strive to produce such youths in our educational institutions who not only achieve distinction in the modern and contemporary education but also be firm and stable as a Muslim; those who reflect the spirit of Islam and imbibe Islamic spirit, values and culture so much so that they are above all requirements in the sphere of religion. With this purpose in view we have declared the knowledge of the Qur'an to be the foundation stone of our education.

It should be impressed firmly on the hearts of children that the primary victories of the Muslims were based on the truth of Islamic creeds and acting upon Islamic injunction firmly and fruitfully and if we want to regain our lost dignity and honour the only way is to follow the creeds and injunctions of Islam and the footprints of the Holy Prophet (peace and blessings of Allah be upon him) and the Righteous Caliphs.

To Maulana Muhammad Ali the Khilafat and its continuance was the permanence of the last front of Islam. In the political history

of the sub-continent no movement set national passion to fire so much as Khilafat Movement did. When an idle and exhausted nation short of sources, determination, aims and arms saw that Ali brothers had come out with the banner of Khilafat in their hands, it joined them en masse with the result every lane and by-lane resounded with the slogan against the British imperialism. Lacs of people bubbling with untold spirit and zeal led themselves for being arrested. Thus going to jail became a symbol of *Jihad*. Labourers would give their earnings of the day and women their ornaments and assets to the Khilafat movement. *Ulema* issued *fatwa* in favour of Jihad and the leaders attracted the gallows. In fact, Khilafat Movement became the sign of the Islamic stability and consolidation. It was the first movement which turned the direction of Indian politics from sycophancy to the love of liberty. One who runs solely after the pleasure of Allah can be definitely the man who rejects all sorts of rewards and offerings from all quarters and centres of power. Is it wise to displease one's Allah for the pleasure of the British rulers? It is the grace and honour of a Muslim to sacrifice his parents, brothers and sisters, kiths and kins, near and dear on Islam. Giving his statement in Karachi Case he said:

> ''Islam admits of only one monarchy and that is that of Allah Almighty and that is unconditional, undivided and untransferable.''

He held monarchy against Islam. Thus when Sultan Ibn Saud proclaimed monarchy in Hijaz he was opposed tooth and nail by Maulana Muhammad Ali. He went to Makkah to attend the conference of *Mo'atmar-e-Islam* and tried to remind Shah Saud his promise to take back his proclamation. But the Sultan did not agree with him. Thereupon he expressed his anger and annoyance at the attitude of the Sultan right in the conference. He accused the Sultan of going against the righteous Caliphs of Islam and following Caesar and Chosroes. The audience were left stunned and embarrassed and the Sultan himself left the conference. But Maulana Muhammad Ali continued his speech and did not care for the displeasure of the ruler. On the occasion he said:

> ''By nature and faith I am a democrat and in any corner of my heart I have no place for the kings and princes.''

Maulana Muhammad Ali opened his eyes in a family which was famous for its deep faith and religiosity. His biographers differ with regard to his birth place. Muradabad, Najeebabad (Bijnor) and Rampur are named in this connection. However, he is mostly remembered as a man from Rampur.

Moulvi Abdul Ali and Abadi Banu Begum had six childern --- five sons and one daughter. Mahammud Ali was the youngest among them. He was then less than 2 years that his father passed away. The responsibility of bringing up the children fell upon the shoulder of Abadi Banu Begum. But she rose to the occasion and met the challenge of time. Although she had a meagre income from a very small peace of land, but she had the ambition of imparting the highest education to his children so that they played fruitful role in Muslim society. The role of Maulana Shaukat Ali and Maulana Muhammad Ali in religious, political and social spheres had its base in the healthy instructions and training of their affectionate and virtuous mother, called Bi Amma out of love and respect. Maulana Muhammad Ali writes about his mother in his autobiography:

> ''I have come into contact with all kinds of people during my active life but none of them could be said to be wiser than my mother and certainly I have found none to be more God-fearing and spiritualistic in approach.''

It was the blessing of blood and instruction of Bi Amma which made Maulana Muhammad Ali a distinguished person. Under the sole supervision of his mother Muhammad Ali started his education in a very tender age in a *maktab* of Rampur. In the meantime a school of modern type was set up in Rampur and Muhammad Ali was admitted there. Later on he was sent to Bareilly for further education. In 1818 he came to Aligarh and remained there for eight years---four years in school and four years in college. Thereafter he took his B.A. degree from Allahabad University at the age of 20 and stood first in the whole province.

Maulana Shaukat Ali was highly impressed with the distinctive achievement of his younger brother Muhammad Ali and decided to

send him to England for completing I.C.S. But Muhammad Ali had least interest in the prescribed subjects and hence he could not attain success. He was called back and was married to Amjadi Begum. He again went to England and took B.A. (Hons.) from Lincoln College. Modern History was the subject he liked most.

He came back to India in 1899 and was appointed Chief Education officer at Rampur. He was dissatisfied with the absence of religious education in these madrasas in general. On this very basis he had criticized Aligarh college and once wrote: ''It is the ashes of the dream of an Islamic University''. As a Chief Education officer he came to know the inherent defect in the educational system. Hence he managed to impart education to every student according to his religion. But he could not stay in Rampur for long. In 1903 he was appointed in Baroda State where he lived for seven years. But he needed wide horizon to shine. Journalism was the most suitable field for promoting his thoughts and message.

After consulting his friends he brought out ''Comrade'' from Calcutta. Its voice filled not only the Indians with zeal and emotion but took even the House of British Government by storm. In 1914 London Times wrote a provocative article about Turkey which caused a sense of indignation in Maulana Muhammad Ali. Although his wife was ailing those days yet he wrote such an inflaming article after a constant but tireless efforts of 40 hours without eating or resting that the house of British Power was shocked to the core with the result both his press and the Weekly were confiscated and later on he was himself arrested. From that day on he was arrested again and again but his spirit of Islamic brotherhood and freedom of the motherland could not be dampened.

In 1930 a Round Table Conference was called in England and Maulana Mahammad Ali took part in it inspite of his illness and during his speech he had expressed his determination not to return to a slave country which was admitted by Allah and he breathed his last in England and was buried in Bait-il-Maqdis (Palestine.)

10. Imam Hasan Al-Banna

(1906- 1949 C.E.)

Shaikh Abdul Rahman Al-Banna, the grandfather of Hasan Al-Banna was regarded as a respectable personality of Shamshira, a remote village of Egypt. He had two sons, Ahmad and Muhammad. Ahmad turned towards getting education at Al-Azhar, while Muhammad extended his helping hand to his father in cultivation. After the death of father both the brothers became victim of differences in the principle of inheritance. While Muhammad wanted to have under his possession major portion of the land because it was he who looked after it. But before the dispute could take an ugly turn Ahmad put the matter to end by handing over all land to his brother smoothly and peacefully. Thereafter he migrated to Mahmudia.

Ahmad bin Abdul Rahman Al-Banna, the father of Hasan Al-Banna took to repairing of watches at Mahmudia. He was educated at Al- Azhar. He devoted a part of his time to earning his livelihood while he passed the rest hours in studying Fiqh and Hadith and teaching the Qur'an. He had his personal library which contained large number of books in Islamics. When the people of the area built their own mosque, they asked Ahmad Abdul Rahman Al-Banna to lead the first Juma prayer.

His eloquent and scholarly sermon charmed one and all. Hence with the consent of the congregation he was appointed permanent Imam and Khatib (sermoniser) of the mosque; a duty he began to perform not for any material gain but solely for the pleasure of Allah Almighty. He based his earning on watch repairing. He devoted the rest of his time in promoting Islamic learning.

As a result of his devotion, sincerity, piety and love of

knowledge he was bestowed with a life-partner who was the embodiment of God-consciousness and piety. This lady belonged to renowned family of Abu Qurah. She bore five male and two female children to Shaikh Ahmad bin Abdul Rahman. Hasan Al-Banna was the elder son.

Hasan Al-Bannah was born in October 1906 in Mahmudia. Mahmudia was a village with pure, simple, unadulterated and unsophisticated environment as it is the case of villages in general. The family of Hasan Al-Banna was equipped with Islamic learning and environment. The primary education of Hasan Al-Banna was greatly influenced by his father. He was made to commit the Qur'an to memory right in his childhood. With his household education and training he was sent to ''Madrasa al-Irshad al- Dinia''. At the age of 14 he took admission in the three-year course at Teacher's Training School. He passed this course with flying colours and stood first in his school and fifth in the whole of Egypt. Following this he got himself admitted to the Cairo University. He was then only 16, and was thus illegible to be admitted according to the rule of the university. But his extraordinary ability and brilliance made the teachers of the university to admit him in an institution which imparted education in Psychology, Philosophy, Politics, Mathematics and Philology.

After finishing his education he decided to play the dual role of a teacher and a preacher. After initial study and thought he arrived at the conclusion that Coffee houses should be made as centres of his missionary work instead of mosques. Thus, in a very short period of his efforts, he was able to bring round him men in sufficient number to form an organization. In March 1928, six prominent persons assembled at the house of Hasan Al-Banna and vowed to live and die for Islam. And they chose to name their newly-formed organisation as *''Ikhwan-ul Muslemun.''*

In 1929 they laid down the foundation of a mosque and centre of *''Ikhwan-ul Muslemum''*. Very soon its branches were opened not only in Isma'ilia but also in Alexanderia and parts of Suez.

When Hasan Al-Banna came to Cairo the mission of the

organisation had become so widespread that very soon he had to abandon his job as a teacher and plunge heart and soul into the movement.

Imam Hasan Al-Banna was, in fact, a preacher and a reformer. His sole purpose was to launch a movement of men devoted to Islam; those who could present Islam to the world in its practical form. Hence he laid more stress on the practical aspect in comparison to its academic one. He devoted himself wholeheartedly to the moral and spiritual instruction of the members and supporters of the movement. Once he was asked, ''Why don't you write books?'' The Imam retorted, ''I write men''.

When Hasan Al-Banna launched his mission, four kinds of ideologies were flourishing in Egypt and they were as follows:

1. Egyptian Nationalism 2. Arab Nationalism 3. Orientalism and 4. Universalism.

Imam Hasan Al-Banna had described the Ideologies of *Al-Ikhawan* in the following words:

> ''We want to establish an Islamic State in Egypt which uphold the call of Islam, unite the Arab nations and work for their welfare; liberate Muslims from the clutches of agressive forces, establish the *Kalimah* of Allah Almighty and spread the *din* of Allah the Exalted. About his mission he further said: 'We want to build a Muslim individual, a Muslim house, and a Muslim society.''

When we glance at the life of Imam Hasan Al-Banna we find that right from his childhood to the last moments of his life whatever time he had passed had been replete with actions and movements more than peace and rest. He devoted his days in Islamic and human services and nights in crying before Allah Almighty. But he could not live long to see his mission bring fruit. He was assassinated on February 12, 1949 on the biggest highway of Cario at the age of 43.

During this short span of life, he launched this magnificent movement and developed it as the biggest Islamic movement of the

Arab world. It brought about such a great revolution in the world of thought and action that its effects could not have been obliterated as yet.

Before 1935 his call was confined to general reforms. After that he put his steps in the political field also. He was not only satisfied with his reformatory speeches in congregations, he wrote letters to the heads of the governments also drawing their attention to the maladies growing in the political and administrative affairs. These letters indicate that by reforms in the environment he did not mean reforms in religious and moral spheres alone, he wanted complete overhauling of the governmental system as well as economic, educational, legal, internal and external political systems.

In 1938 *Ikhwan* Movement became a universal revolutionary movement. It achieved success in transmitting its message of reform and revolution to strategic centres of Egypt and the entire Arab world. Introducing the Movement Imam Hasan Banna said:

> ''The movement is based on a comprehensive ideology and covers all the aspects of reforms. It is *Salafi* movement because it upholds the Book and Sunnah, and seeks to restore Islam to its pure fountain. This is mode of *Sunnah,* because the *Ikhwan* try to follow pure *Sunnah* in every walk of life. It is a *Sufi* order; the *Ikhwan* have, therefore, fully understood the fact that the basis of every good is purity of self, cleanness of heart and love of Allah. It is a *Political* organisation; hence we want to bring about reforms in the system of government from within and intend to instruct the nation to maintain prestige and honour. It is an *Exercising* group; hence the *Ikhwan* do physical exercises through exercising teams and play matches with other teams. It is a *literary* and *cultural* organisation; for the clubs and centres of *Ikhwan* are, in fact, organisations of imparting education and training and polishing intellect and spirit. It is an *Economic* company, because Islam provides solution to economic problems too. The *Ikhwan* try to consolidate national economy by opening Islamic companies. It is a social ideology, for the *Ikhwan* try to diagnose the ailments of the society and suggest remedies to the *ummah* for attaining recovery.''
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> (*Majmua Rasial al-Imam al-Shaheed,* pp. 249-250).

But it was during this period that the floodgate of calamities was opened for the *Ikhwan*. Under the pressure of the British High Command the Egyptian Government banned the publications of both the Weeklies entitled *''At-ta'aruf''* and *''Ash'shu'a''*and Monthly *Al-Minar*. The newspapers were instructed not to publish anything concerning the *Ikhwan*. The *Ikhwan* were also debarred from holding congregations.

On December 1948 *Ikhwan-ul Muslimun* was declared illegal and with this all the centres and organisations of the *Ikhwan* were closed. And with the assassination of Imam Hasan Al-Banna the Christians, Jews and their puppet Egyptian Government and Shah Farooque took sigh of relief.

11. Syed Qutb Shaheed

(1906-1966 C.E.)

Man is freedom-loving by nature. But vested interests make attempt to put the shackle of slavery into the neck of the people enjoining freedom. Worshippers of one Allah have never made any compromise with satanic forces. They kick away all types of worldly comforts and stand up to face all the antagonistic forces coming their way. And all the freedomloving and peace-caring forces rise in unison with the forces of peace, piety and purity.

Syed Qutb was one of those fighters to the cause of freedom and truth who waged relentless war against evil forces. He rose forcefully against those who were playing the cards of imperialist forces in their own motherland. They were very shamelessly collaborating with foreign powers to wipe out Islamic culture and values from their own soil.Islamic history was gradually loosing its lustre in the dazzling light of hollow culture of the West. Western culture had enveloped all departments of social life------political economic, literary and cultural. Muslims in general had the obsession of being called progressive by following the way of life shown by the West and hence to them Islam and its pure values had become synonymous with backwardness. Their minds, hearts and souls were miserably dominated by Western outlook and philosophy of life.

Syed Qutb and his companions could not put up with such a degraded state of affairs and their force of Faith came up with full force against the satanic forces dancing at the tune of their Western masters. But they had no power at their command except that of Faith which fills the Faith with zeal, courage, bravery and fondness for laying down life for upholding truth and spreading the Message

of Almighty Allah. Such people bank upon no worldly power and resources but believe in the sanctity and purity of cause and mission. Syed Qutb was one of such persons who had solid and cemented power of Faith and stood against evil forces in the garb of an exemplary caller to Truth, fearless preacher, relentless fighter, able writer and powerful critic. Every Faithful believes that all these capabilites are produced by true worshipping of *'deen'* and he rises as the most formidable and invincible force in the field of life and society. Similarly, the life of slavery and worship of carnal desires stand in the way of all mental and spiritual progress.

Syed Qutb was born in the district of Asyut in Egypt in 1906. One of his ancestors had migrated from Arabian peninsula to Egypt. Syed Qutb was born to Ibrahim Qutb of the same family. His mother, Fatimah Husain Uthman was an exemplary lady of strong Faith. She had deep inclination and ardour towards the Qur'an and its inclination. And it was she who infused in her son great zeal for the Qur'an.

Syed Qutb's father Ibrahim Qutb was a God-fearing and saintly person. His profession was agriculture.

Syed Qutb was sober and sagacious right from his childhood. Besides the Qur'an, he developed strong liking for study books on various subjects. From the very tender age his vast study became a topic of conversation in almost every household.

One very significant characteristic that Syed Qutb showed from his childhood days was his instinct against excesses and atrocities. He reacted very sharply against high-handedness and oppressive attitude.

Syed had learnt the Qur'an by heart and now he had to make further studies. But due to state of uprising he couldnot take admission in *"Tajhizia Darul-ulum"* with the delay of two years where students were prepared for admission in Darul-ulum College (Cairo university) for higher studies.

From 1948 to 1950 Syed Qutb stayed in America with an official delegation and got an opportunity to study educational system there.

The delegation was meant to study and import those American programmes in Egypt which the imitating mentality liked to have in Egypt. But Syed Qutb made a critical study of American educational and training system and found it quite unfit and unsuitable for the Eastern atmosphere. He rather ridiculed western system of education and put down his ideas and criticism in the form of a book which could see the light as yet. He made a very strong argument that American system of education was the gift of Western environment and hence his social and cultural psychology could not absorb it nor could it bring about any good to our social set up.

From then on he set to preach that our educational system must be moulded according to Islamic spirit and values. Although he had to face opposition in the way of his call to adopt such an educational system but he never budged an inch from his mission. His personality was mode of qualities like confidence, courage and determination.

He came from America with firm conviction that Islam is the only panacea for all human maladies arising out of the Western material approach to life. He was utterly convinced that Islam alone shows the way to balanced life and determined and purposeful activities. He gave a clarion call and made fervid appeal to Muslim youths to adorn their lives with pure Islamic tenets to be, fair and pure and to keep away from polytheism and innovations and he illumined with the light of Faith and action.

He stayed in America for only two years where he studied system of education in colleges and universities. He passed sometime in Wilson Teachers' College in Washington and Standford university in California. He also itinerated in New York, Chicago, San Francisco, Los Angels etc. and halted in England, Italy and Switzerland for a few weeks on his way home. He saw there devastating evils in culture, politics, social intercourse and society. These deep study and keen observation rendered him utterly firm in his conviction that Islam and its lasting values are supreme and unsurpassable. At the same time a new zeal and confidence

emerged in him to exhibit the truth and and purity of Islamic culture and values to the entire world of mankind. From then on he used to pass at least ten hours in reading and writing.

It was this spirit which compelled him to think over forming a body of the youths to translate Islamic tenets and values into action. He was thinking on this line that he came to know about the body formed by Hasan Al-Banna. Syed Qutb felt without loss of time that it was the body which was the centre of his wishes and interpretation of his dreams. He joined the body in 1951.

In 1952, when members of *al-Ikhwan* came out of jail after suffering much hardships and tortures they resumed their journey of faith and conviction under the leadership of Hasan al-Hadhibi. Syed Qutb was appointed the member of the working committee and secretary of the information department. On March 3, 1953 he was sent to Damaus to take part in social welfare conference and delivered several lectures there. On December 2, 1953 the working committee of *al-Ikhwan* sent him to participate in National Islamic Conference as its representative. On July 5, 1954, Syed Qutb was appointed editor of the official organ of *Ikhwan-ul-Muslimun*. But the organ was closed on December 10, 1954 by the Government of Nasir because its fearless comments had created commotion in the official circle. It opposed Anglo-Egyptian pact tooth and nail which was concluded on July 7, 1954 between Nasir and the British. When Gamel Abdun-Nasir became the target of attempted murder, the youths of the *Ikhwan* were falsely implicated and with the result about five thousand *Ikhwans* were put to jail and seven *Ikhwan* leaders were served with capital punishment.

Among the arrested persons was Syed Qutb too who was nabbed while he was suffering from fever. He was meted out very harsh treatment and when his vital organs were adversely affected he was admitted to a military hospital on May 3, 1955.

False powers were always anxious from the believing courage and determination of Syed Qutb. It is a fact that falsehood, howsoever powerful, has complete absence of moral power.

Syed Qubt's call to pure and perfect Islam was labelled as the

rebellion against the Government of the day. Nasir and his coterie shot at Syed Qutb every arrow of atrocity but no charge and punishment, physical or mental, could deter him and stop his advancing steps towards truth and righteousness. At last, Syed Qutb was put to gallows on August 29, 1966 setting aside appeals of compassion from almost all religious, political and social circles of the world.

It was obvious by then that communist elements were at work against this Islamic movement. Hence all those elements and organizations working for establishing Islam and its values on solid bases were the target of official attack in order to appease and please the communist masters. Gradually every person taking the name of Islam was victimised and all such books and papers banned.

Egyptian Government was vehemently and most adversely criticised for its massive attack on Yemen ignoring the cause of Palestine. Syed Qutb and his companions pointed the gravest blunder committed by Nasir and a large section of the Egyptian population rose to support the issue and change the current of time. The stooges of the communist world got terrified and rose to act recklessly and thoughtlessly against the Islamic forces of the land. President Nasir rushed to Moscow and after consultation with his communist masters he declared from Moscow in August 1965 that "so called" attackers on his life will be annihilated. Thus he gained the pleasure and support of his foreign masters proved shortlived and temporary and the tragic end of Nasir was a lesson of history for others to walk on his footsteps.

12. Syed Umar Tilmasani

(1904 C.E.)

Umar Tilmasani was the third mass leader of *Ikhwan-ul-Muslimun*. His name in the contemporary history is secure. When Ikhwans were made the target of attack by the Government, Umar Tilmasani had to bear the brunt. He was put to jail again and again and meted out very harsh and inhuman treatment but he never bowed down before the oppressors.

He is a lawyer by profession but kept on inviting people towards truth and righteousness. His name became analogous to a man indulged in calling one and all to the Islamic tenets and values. Right from his adolescence he developed his deep love for Islam and that lived with him the whole life. As a member of *Ikhwan-ul-Muslimun* he showed utmost obedience and exhibited deep sense of responsibility when he was appointed leader of the body.

Umar Tilmasani was born at Ghorias in Cairo. It was an ancient locality in all respects with respect to architecture and narrow lanes, big hall-like rooms.

In 1930, when Tilmasa came under the control of France, his great grandfather migrated to Egypt from Algiers and took to business. He was the merchant of grain and cloths. But after the death of his great grandfather, his grandfather abandoned the business and became content with the income realised from his two pieces of lands and seven houses in Cairo.

He was admitted to a village madrasah named *"Madrasah Syedi Ali"*. There he put hard labour in learning the Qur'an by heart. He had love for knowledge for knowledge sake, especially religious knowledge.

He loved every object of his village. He floated through trees, birds, simplicity and the tranquility of nights.But he did not know why he did love flying in the space. He did not know about his destination; he only loved flying. Even in dreams he took to flying. But the desire for a flight was materialised only when his mission of call to Islam led him to America, Europe and Asia with hundreds of flights.

During the tenth year of his age he started reading the newspaper with great interest. He had deep desire for the British to be defeated in the first World War so that Egypt, his motherland, was free from the clutch of the imperialist power.

That period of war was the period of high-handed atrocities and untold miseries. British soldiers used to snatch away camels and asses from the native people to carry the burdens of their troops. Wheat and other foodgrains were forcibly purchased at the cheapest rates fixed by them. All these created deep hate among the Egyptians against the British colonialism. And as soon as the war came to an end Egyptians brought about revolution in the country. Although this action could not bring freedom to them, they were able to get semi-autonomy and some internal power for themselves. But the steam of anger kept boiling and, at last, they were able to expel the British forces from their soil and achieved freedom for their countrymen.

His contact with the *Ikhwan* and his meeting with Imam Hasan Al- Banna, the Martyr had been very interesting. When he started practising law he was running a poultry farm at home.

It was on Friday in 1933 two up-to-date persons came to meet him. After tea and some chatting one of them asked him: "What do you do here?" This direct and pointed question looked strange to him. However, he answered rather jokingly:

"I breed chickens."

But his humorous reply failed to produce any effect on his nerves and one of them said : 'For the youths like you, many more significant tasks than chicken-breeding are awaiting.' Uptill now

he was talking in a humorous mood and hence he put a question in the same manner: "What's more important an objective that need any attention more than the chickenbreeding?" The guest replied with a tone dipped in seriousness: "Those Muslims need your attention more and more who have deviated from their *''deen"*, and their negligence have reduced them to nonentity and they have lost honour and influence in their own motherland. They have no existence in the comity of nations''.

"What can I do in such an intricate matter? What power do I have at all?" he replied with all seriousness at his command.

Thereupon the guests revealed that he was not alone. A body of such youths have already been formed and a great leader, Syed Hasan Al-Banna was its guide and leader. After somedays they again came to his office and said that his meeting with Hasan Al-Banna had already been fixed.

Umar Tilmasani accepted the invitation and went to meet Hasan Al- Banna at the fixed time and place. The *Ikhwan* leader presented his invitation in an effective manner and he heard his (Al-Banna's) talk with all his attention. He made no interference during the talk. At the end of his talk he asked Umar, "Are you satisfied?" And before he could move his lips Hasan Al-Banna remarked: 'Look! don't make any reply here and now. You have a respite of complete one week; reflect over the matter; do make some heart-searching and consult it; I am not inviting you for a picnic or recreation; what I am calling for is a risky job; come to seek your *ba'it* (allegiance) if you agree with our programme; and if you are not prepared for this, it is all right; it is a pleasure for us that you are the friend and supporter of *Ikhwanul-Muslimun.*

He relied on Almighty Allah and took his *ba'it* on the hands of Hasan Al-Banna and served *'Ikhwa-nul-Muslimun'* for more than half a century. During this period he had to suffer many hurdles and obstacles and passed through many ups and downs. But he kept his journey on despite all obstructions and trying situations.

Umar suffered a lot at the atrocious hands of Ibrahim Abdul

Hadi and Gamel Abdun-Nasir but he did not make any complaint against them and entrusted all his sufferings to Allah, the Exalted.

Ibrahim Abdul Hadi sent him to jail in 1948 and later on put him to exile in Jabl-e-Tur. But very soon Prime Minister, Ibrahim Abdul Hadi was himself eclipsed.

Gamel Abdul-Nasir was matchless in his atrocities and barbarity. *Ikhwan* was accused of hatching a conspiracy against the establishment and wanted to set up their own rule. They were also charged with an intention of establishing a new religion. Without going through the manifesto and programme of action the body was supposed to be trying to bring about a revolution by applying terror and violence.

Ikhwan is the name of a movement. Youths are imparted physical and military training. Hence the youths of *Ikhwan* were charged with forming a "Secret system" to overthrow the establishment. Although *Ikhwan* had nothing in their programme like killing the ministers and overthrowing the Government, the eagle-eyed Hasan Al Banna had already perceived that the Muslim as an *ummah* were in danger.He had visualised that the presence of Israel on the Palestinian soil was a matter of great shame and disgrace for the world of Islam. And hence they should rise as one body to wipe out from sacred soil of Palestine every sign of despotism. In this connection Egypt should have played a definite and prominent role because of its being a tower of light for others. He, therefore, exhorted the youths to rise to the occasion and expel the Imperialist and colonial powers from Islamic soil. But this effort was labelled as conspiracy and rebellion.

Imam Shaheed trained the youths by inculcating in them that the world and its luxuries and adornment could not pull them towards themselves. This world is short-lived and mortal and hence they should think of the permanent and a better world than this. *Ikhwan-ul-Muslimun*, therefore, infused a new life in them. They got a purpose and an ideal. They thought themselves to be the most fortunate. They had only one purpose in mind and that was to spread the invitation of the *Ikhwan* among others.

The Imam began his mission in a manner that he roamed from one tea stall to another with a small black board with him. While talking to the common people he would explain some points on the board. His mission became so popular and it drew such a large number of people that proprietors of tea stalls and coffee houses would request the Imam to visit their places.

This exercise was going on undisturbed because the officials considered it a preaching business only.

Besides tea stalls and coffee houses the mission of the *Ikhwan* turned towards the university students and some students took charge of the mission and invited others towards it. The *Ikhwan* mission became so popular that after the election it took control of the students union.

This state of affairs embarrassed the Government and the political parties of the country alike. They felt that the nation had adopted a different point of view which was quite aloof from their own and with the result a conflict between the *Ikhwan* mission and the opponent forces broke out. With this the mission gained much popularity and enthusiasm. People of towns and villages who had already come to know about the mission took it their duty to get it introduced to their kiths and kins. A new wave of public awakening arose in a very short time and settlements after settlements set up centres for spreading its message. At this stage the antagonists of the mission came out with full force with their satanic schemes. But these force utterly failed in their attempt to crush the missionary zeal of the people and dampen their spirit.

Gamel Abdul-Nasir collected all those papers and periodicals which published appeal from the writers to the Muslim officials to enforce Islamic code of life. These articles were sent to Muslim rulers and all of them were warned against the ensuing danger. He not only crushed the *Ikhwan* in his own country but tried them to be tormented and killed in other countries as well.

He declared in Moscow that he had nabbed and put to jail twenty thousands *Ikhwan* in one night. This is recorded in the history of

mankind.

But the carvan of *Ikhwan-ul-Muslimun* is still on its journey. Its circle of influence has spread far and wide and even outside the broders of Egypt. Its conferences are held in Europe, America and Asia and other far away regions and Umar Tilmasani, inspite of his old age and physical weakness, took part in all of them.

Ikhwan-ul-Muslimun started a programme of the organisation of family and achieved success in this mission. But the departments attached to law and order could not tolerate this kind of organization and suspected its utility. And this organization, at last, lost its vigour after the *Ikhwan-ul-Muslimun* was banned.

In this organization, youths of different age who are close with respect to relation or neighbourhood sit together where there is exercise in the recitation of the Qur'an and memorisation of Hadith, studying the life and character (*seerat*) of the Holy Prophet (p.b.u.h.), *fiqh*, exegesis of the Qur'an etc. Each of the youths present in the assembly was exhorted to become responsible and dutiful and keep close relation with one another and develop in them a deep sense of responsibility towards himself, members of the family, the society and then for the entire Ummah. Hence it could not be known why the machinary of the law and order felt disturbed.

Umar Tilmasani was very kind-hearted but very strong and hard in matters of false notions. He believed that everything could be uprooted and wiped out but not the struggle in the way of Allah.To assemble for Allah alone, to hold His *'deen'* fast, to rise to defend it and to support it with courage and all the power at command are the real actions which can't be obliterated and Umar Tilmasani had staunch and unflinching belief in this truth.

13. Syed Abul Ala Maududi

(1903-1979 C.E.)

Syed Abul Ala Maududi is, no doubt, a genius of the century. Glorious persons like him are born only after ages. By the force of his pen, and by the glittering practical example of his own life studded with events of sufferings and sacrifices, he internationalised the inherent qualities of Islam. He proved beyond doubt that the spiritual void in the world, particularly in the West, can be filled by Islam alone. Man is not a machine nor he lives for bread alone and the Godless philosophy of Communism and Materialsim is no answer to the crying humanity are some of the points that he raised in speech and writings.

As a scholar, religious thinker and leader of a movement (*tehrik*) he shaped history of his time and left a burning track for the generations to come. His movement was multifaceted and many-sided--- academic and applied, ethical and religious, social and economic, political yet progressive. The life and activities of Maulana Maududi consist of a record of the rise of Islam, its ideal and global message.

One sterling quality that distinguished him from many Islamic scholars was that he did not confine himself to the academic and intellectual boundry of Islam. Throughout his life he tried his level best to translate his Islamic thoughts into action. Hence it is true to say that he tried to live Islam and live for Islam. Through his deep study, observation and power of analysis, he arrived at the conclusion that Islam was not merely a bundle or uninspiring and dead rituals. He, therefore, devoted his whole life and energy in transforming Islamic teachings into practical realities. He, in fact, presented Islam not as a religion but as a way of life and passed

his life accordingly. He knew very well that Divine revelation proves effective, galvanising, electrifying and revolutionary only when it is properly put into practice.Islam is action-oriented out and out. Allah's Will and Pleasure must be respected, His injunctions obeyed and prohibitions avoided. Lives must be moulded according to His Will. Those favoured by Him are to be respected and those frowned upon by Him must be resisted. Everything must be sacrificed on His Command and His Pleasure to be made the ideal of life. Life's purpose can be secured from this source alone. It is only through Divine Guidance that humanity can successfully advance towards its true goal. A Muslim is, therefore, committed to follow this way of life, to bear witness to it by words and deeds and to strive in order to make it prevail in the world. Moreover, philosophical side of religion had not much appeal for him. A philosopher has no direct concern with practical life or history. He draws conclusion from events and conditions but takes no practical part in the efforts to change them.

Religion in its current restricted sense goes a little further. It sets for the certain beliefs and separating the individual from society, gives him also some moral lessons. It neither interferes with the political conditions nor seeks any comprehensive change in social institutions, nor challenges the leadership of the time. The preaching of religion is on the lines of a sermon. The preacher makes some exhortations in idealistic words and passes on. He cares little about the condition of his hearers. He does not think about what influences the trend of daily events, nor even about ideologies acting against his own exhorations or to what social system his most ardent followers belong. He has no social ideal nor any plan of changing it. He does whatever he can to instil partial virtue in one department of life while the rest continues to flourish unchecked.

Our Prophet (peace be upon him), on the other hand, was neither a philosopher to be contented with some propunded lofty ideas without taking any note of the factual conditions nor a mere preacher who should have given pleasant sermons and shut his eyes to the pervasive evil and never bothered about the consequences. This redeemer of humanity was gifted with a social awareness and

planned a complete transformation of human society. He comprehended the force and elements dominating society, kept in view the leadership which was at the helm of the crude social order, argued against it, criticised it and even challenged it. He kept his eyes on the trend of history and watched every event. He looked upon every move with the insight of a leader and with a political consciousness to how far it would be a help or hinderance to his campaign of reform. He kept his eyes on all elements of society to ascertain at what time each may be expected to help. He matched his strength against that of the enemy and waited for the most appropriate time to strike and when that time arrived he boldly advanced. He minutely studied the movements of public opinion and smashed every propaganda of the enemy. He strictly followed his principles but not with closed eyes. He watched the conditions and expediences and adopted the wisest course. Wherever two evils were faced he avoided the one and dealt with the other. When war was inevitable he did not shirk it and when peace was possible, he would not shun it, but readily extended his hand of friendship. And what is most remarkable is that in all his dealings he not only observed but also advocated fear of Allah and the moral approach. When we consider this in the light of the Quranic teachings, we can easily discover the difference between a religion and a system, mere preaching and a revolutionary call, individual purity and collective transformation.

He did not make sufis and derveshes of those who gathered around him and did not lead them on to the path of hermits and ascetics. He did not expect them to dread evil or fear those in authority. They were not simple-minded and inert worshippers, but bold, fearless, conscientious, wise, self-respecting, dignified, intelligent, sensible, active, energetic, initiators and restless workers. They do not adopt the ways of priests and sadhus but were endowed with ability to lead. Men of refinement after the best training and association with the finest order under the best guidance became an invincible force. It was thus in spite of being a small minority they dominated over the pagan Arabs. When in Makkah, the number of Muslims was just forty, it created such a stir in the

city and the surrounding areas that for years it was the main topic of conversation. In Madina, while the supporters of the Islamic movement hardly exceeded a few hundred, an Islamic state was established in the face of non-Muslim majority.

Following the enlightened example of the Holy Prophet (p.b.u.h.), Maulana Maududi adopted the same course and undertook the same hard, arduous and challenging task. For translating Divine Revelation and prophetic examples into action, in 1941, he founded a movement known as the *Jama'at-i-Islami* (The Islamic Organisation). He led this movement successfully right from its inception till 1972 when he got himself relieved as a chief of the movement on health ground. He acted as a beacon to those associated with the movement. He inspired a large number of people outside the circle of *Jama'at-i-Islami*. Muslims of the younger generation particularly found in his vision of Islam satisfaction of the intellectual thirst.

In short, Maulana Maududi was more a man of action than mere academician struggling vehemently for the implementation of Islamic vision. This struggle brought to the fore many qualities of head and heart. His sterling quality of fighting for the right cause so often led him to troubles and hardships. Men of authority sometimes failed to perceive true character and real motives of his movement with the result he had to court imprisonment more than once. In 1953 he narrowly escaped the gallows and, in 1963, the bullets of an assassin. But he faced all threats and dangers to his life with rare courage and heroic fearlessness which made him centre of love and respect of friends and foes alike.

But despite being beseiged with the storm of opposition and fighting relentlessly for his cause and ideals, he never neglected his duty and responsibility as a writer. His fighting spirit turned his pen into sword. Both in quality and quantity his pen remained impressive. His magnum opus *tafsir* (exegesis) of the Holy Qur'an brings to light his elegant literary style, his erudition and the clarity and brilliance of his thought.He went deep into the teachings of the Qur'an and proved beyond doubt its relevance to the problems and

concerns of man in the present age. He very ably and successfully combined with his Islamic scholarship an awareness and knowledge of the intellectual trends and practical problems of man in the modern age.

Maulana Maududi belonged to a family with a long history of preachings and initiations---- a family of *Sadat*. His father, Syed Ahmad Maududi was born in 1855, two years before the historical uprisings against the British. He was one of the earliest students of Muslim University, Aligarh, then called Madrasatul Ulum. Sir Syed Ahmad Khan, collected the boys from the families of his friends and relatives. Sir Syed was a relative of his grandmother, so his father was picked up. The Muslims, generally, disliked the British culture in those days, and his family was among those who hated that, because apart from being religious, his ancestors were known for the religious leadership. His grandfather would not like to send his son to an 'English' madrasah, but he kept quiet out of personal regards for Sir Syed.

His father wanted him to be a 'Maulavi' (a Theologian), so his education was accordingly planned. Emphasis was laid on the Persian and Arabic languages, *Fiqh*, and *Hadith*. A conscious endeavour was made to keep him unaware of the English language, thought and culture.

His father was equally conscious for his habits, attitudes, and conduct.He preferred that he (Abul Ala) should be tutored at home after the prescribed study hours. He had to remain in the company of his father. Before retiring for the night, he listened to the anecdotes, tales and biographies based on the lives of holy Prophets, history of Islam, and the way of Saints. It was to influence his total-acceptance of the Islamic theology with a certitude.

Maulana Abul Ala Maududi found his fundamental principles after much thought and insight. He has viewed the world around, in the light of the Holy Qur'an and *Sunnah* and knew the contemporary world in the same perspective.

14. Mustafa Sabai

(1915-1964 C.E.)

Even a bird's eye view of his political life shows beyond any doubt that Mustafa Saba'i was a mature politician. He was put to jail at the age of 16. Right from his tender age he took interest in the problems of his country which was then lying in the jaws of French imperialism besides taking interest in the problems of the world of Islam. He was put behind the bars time and again in the French jails of Syria and Lebanon and the British jails in Egypt and Palestine.

He waged an all-out war through his pen and tongue. He was a great orator. Wherever he remained, he worked in the cause of Islam. As the vice-president of parliamentary affairs in Syrian parliament and as a member of the Constituent Assembly, he defended the cause of Islam with might and main.

He also raised arms against the French in Syria and measured sword with the Jews in Palestine. In short, he passed his entire life in conflict and war.

He was born in Hamas and belonged to a noble family. His family has been renowned in the field of learning and education. During the earliest period of his life he was impressed with his father Shaikh Hasani As' Saba'i, who was an errudite scholar, crusader and reformer. Mustafa Saba'i used to accompany his father to the assemblies of great scholars and jurists right from his childhood where problems of *Hadith* and *fiqh* were discussed from all aspects. Thus the windows of his mind and intellect opened at a very early age under the right guidance and influence of his father and scholars in various fields of Islamics. Thus the dream of his father came true who wanted to see him in the garb of a great scholar

jurist.

Mustafa Saba'i began his academic career with the memorisation of the Holy Qur'an and took lessons in religious learning from his father. He was then sent to various madrasas and after finishing his studies there he joined Al-Azhar University in 1930 and studied fiqh there till 1933. Thereafter he was attached to the Faculty of Theology and after obtaining degree from there he adopted research work and obtained his Ph.D. by submitting a thesis on "Islamic jurisprudence and its History."

Mustafa Saba'i was among those extraordinary men who leave their impress on life and society and become a part of incidents and accidents that emerged during his days.

The political situation which brought up Shaikh Saba'i was very delicate, intricate and menacing. It was the period when Ottoman Caliphate came to an end in 1924. It was swallowed by Western Imperialist Powers which meant exploitation of Islam and Muslim Ummah.

It was the period imperialist powers were at their zenith. The world of Islam was virtually divided in small and weak states. Some of them had come under the direct rules of French and British imperialist powers while others were captured by Italy. Syria was a small country under the French Imperialism.

These were the negative aspects. But the positive aspect of the period was that *"Ikhwan-ul-Muslemun"* was formed in Egypt in 1928. It started spreading and it presented Islam as the perfect way of life which encompasses all the problems and matters of life. It gave a call to the Muslim Ummah of the world to study their problems in their own perspective and get united by sinking all their petty differences. This movement soon spread its influence within the borders of Syria. Saba'i was the first man to hold the flag of the movement.

Imperialist powers made every department of life its target. They made an attempt to raise a race which could have its faith in Western thoughts and ideologies and turn the Muslim towards

nationalism, imperialism, and communism after turning attention from Islamic ideologies.

Thus Islamic society is divided on two lines---- one the modernist Muslim group which is at a distant from Islamic creeds and teachings; another one who holds orthodox Islamic codes and principles fast. In between these two extremes came *Ikhwanal Muslemun* on the surface and proclaimed that Islam is the perfect way of life. It encompasses all the affairs of life. For a Muslim it is but essential that Islam dominates his life; all the problems are solved in its light and he surrenders before the injunctions and verdict of Islam. Only in such a situation Muslim Ummah may present true specimen of perfect Islam that it gives currency to Islamic injunctions and teachings in all the spheres of life. If the Muslim *Ummah* follows Islam only in creeds and teachings and personal life is moulded in the cast of un-Islamic ideologies that Ummah is certainly not the interpreter of Islam.

In 1945, Shaikh Saba'i set up a branch of the world movement, *Ikhwanul Muslemun* of Hasan Al-Banna in Damascus. He suffered many odds and adversities for the movement and subdued all the antagonistic forces.

When Mustafa Saba'i raised his voice vehemently against the promulgation of martial law, he was forced to leave the country. He took refuge in Lebanon and during his stay there he showed such a magnificent examples of his crusade for the Islamic values and Islamic character that no writer discussing his personality could ever ignore this aspect of his life.

Training Programme

Schools and colleges in Syria are not centres of learning where students aquire knowledge, obtain degrees and go back to their respective places. These are, rather, such training centres where new generation is cast in the mould of required standard. They are grown with particular thoughts and ideologies for a certain purpose.

In these educational institutions pupils come across various

types of class fellows and teachers. They are introduced to each other, exchange thoughts with each other, debate various issues and converge or diverge on a certain point. It is from here that a particular kind of thought starts growing.

Almost all the politicians and leaders of various political parties are attached to educational centres. They get food from the thoughts and ideologies from these very schools and colleges and their parties get strength. In short, these educational institutions are at a time educational centres, political field of action, research centres and centres of various political parties.

Mustafa Saba'i noted this point. Hence he took to give lessons in a secondary school in Arabic language and literature and Islamic morals and character. Thus he started sowing seeds of Islamic thoughts in the minds and hearts of the pupils. Thereafter, this plant went on growing and spreading.

It is a fact that Islam-loving persons should feel the importance of schools and colleges. They should pay their attention to education and teaching instead of investing their abilities and capabilities in various profitable material projects. Thus the mosques we are the first training centres.

The imperialists have felt the importance of schools and have thus started bringing about changes in educational system.They have spread a net of schools and colleges in various Islamic countries.

Persons studying the situation and problems know very well that these foreign schools and colleges have put the Muslim children and youths to harm more than the imperialist forces and arms.

Anyone making study of life and character of Mustafa Saba'i will come to know that he was a man of very high Islamic spirit and lived for the Cause of Islam. In respect of this his standpoint was very hard and extreme. Even the rigours of the life of captivity and deprivations of exile from his native land could not deter him and failed to waver his determination and shake his stable will. And

his field of action was not limited to the land of Syria, he took the entire world of Islam as his native land. In Syria he came into conflict with the French imperialism to fight and it was his determined and relentless efforts that made his entire nation to fight to get rid of the French domination.

The imperialists made all out efforts to divide the Islamic countries on national lines and create in them the sense of nationalism instead of Islamism.

But the Islam-loving forces stood firmly to curb this un-Islamic ideology. Islamic forces put up a determined fight against the divisive forces and presented a firm ideology of Islamic nationalism. They stressed that wherever Almighty Allah is worshipped and remembered, it is the native land of the Muslims. Hasan Al-Banna and Mustafa Saba'i had a vital role in creating Islamic idealism and nationalism.

After coming to Egypt in 1933, Mustafa Saba'i fulfilled some of his very significant ends. His first aim was to acquire higher education and got admitted to the *'fiqh'* department of Jamia Azhar. His amazing sagacity and extraordinary capabilities left his teachers wondering and very soon he became the talk of the university. His thesis on the "Importance of *Sunnah* in Islamic legislation" brought him Ph.D. in 1949 and the expert committee expressed utmost wonder and joy over his remarkable abilities.

Another purpose of going to Egypt was to meet Hasan Al--Banna. The Shaikh was then the symbol of change, revolution and new hope for the youth of the Islamic world. He was playing a vital role in waking the Egyptian youths and drawing them nearer to Islamic cause.

Mustafa Saba'i got his lost property in the form of the leading figure of Hasan Al-Banna and *Ikhwanul Muslemun* movement. He had firm condition that the reforms of this Ummah can be brought about on the same lines as was done in the past. Hence after coming into contact with his mentor and his movement he convinced that the movement was achieving the very purpose for which he wanted to launch a movement and his ideal leader was none but Shaikh

Hasan Al-Banna.

Hence Shaikh Saba'i joined the movement with all the strength of his heart. He toured the provinces, towns and villages extensively, attended conferences, delivered addresses and made speeches besides writing articles in papers and periodicals.

The third purpose of his arrival was to widen his sphere of activities. At the outset his struggle and activities were limited to the confines of Hamas or to Syria at most.

When in Syria, Fench imperialism was perpetrating atrocities on his countrymen he had to face British oppression in Egypt. But he lost no time in the demonstrations of the Jamia Azhar against the British imperialism with the result he was arrested by the British establishment in 1934 and 1940. He was charged that he had set up a secret organization which was inciting the youths of Egypt against the British rule. In 1941 he came to Syria but the French Imperialists got terrified and put him to cell. He was later on transferred to the jails of Lebanon and Beruit where he had to pass two and half years of his life. During his confinement he suffered harsh punishments and physical tortures. His only fault was that wherever he went he raised his voice against the Imperialist oppression and exploitation.

His heart was glittering with the light of Faith (*Iman*).Faith is all the more necessary if carries Faith with him otherwise he may be changed into a robber. Similarly, a scholar can guide with the force of his Faith otherwise his learning is useless and fruitless. Thus Faith lies at the root of all virtuous deeds and it is essential for the completion of every task. A friend of Mustafa expresses his opinion about him:

> "He was a man of exemplary Faith (*Iman*). He derived from *Iman* power and force, determination and ambition, patience and stability, knowledge and understanding, politics and economics, that is, every object and everything."

Whenever there was mention of Lordship, magnificence and exaltedness of Almighty Allah his joys knew no bounds and a state of ecstacy, rapture, fear and submissiveness would wrap him up.

He then talked about the Creator of universe and His various attributes in a manner as if he was watching Him.

Nothing was more strong and forceful in Mustafa Saba'i than *Iman*.

The contemporaries of Dr. Mustafa Saba'i whether friend or foe, agree on the point that he was a great leader and guide. When he talked, people kept silent; when he made speech they sat in rapt attention. He had the potential of bringing Islamic awakening in the masses and never refrained from calling the name of Islam anywhere and at any place, whether Parliament,conference or assembly hall. He had become a challenge for the orientalists and Western imperialists in defence of Islam.

He was so often offered high official posts including ministeries but he turned all down with contempt and chose for him the life of a teacher and a guide. He kept himself engaged in the pains and sufferings of his brethren in Faith and in training the new generation.

With his death a restless flame was extinguished. This flame kept warm, energetic, spirited, active, devastating and terrrific for the powers antagonistic to Islam. This flame created in him likeness for accepting challenges from all quarters and a formidable power to resist all the hardships, calamities and adversities coming from any direction.

On October 3, 1964 this flame became silent for ever and with it a chapter of action and restlessness was closed; the force of pen was stilled; the sweet and resounding voice was silenced; and the world was deprived of a stormy petral and a man of sterling qualities of head and heart. When the sad news of his demise was heard all tongues were tied and human intellect was left astonished. People in thousands rushed towards his house in the hope of finding the news as false, but, alas, the verdict of almighty Allah had already been issued and who can avoid the decrees of the Lord.

15. Muhammad Ali (Egypt)

At the dawn of the nineteenth century, Egypt was the theatre of war between the British and the French. The French were expelled from Egypt after the battle of Alexandria in 1801 C.E. following the French withdrawal, the history of Egypt for the next fifty years is virtually the history of one man, Muhammad Ali.

He was an Albanian by origin, and he came to Egypt as a young man in the Turkish army sent by the Sultan of Turkey to drive the French out of Egypt. During the war with the French, Muhammad Ali distinguished himself, and rose to the rank of a General. During the turmoil which followed the French withdrawal, he emerged as the strong man who alone was capable of restoring order and maintaining peace. The Pasha appointed by Turkey after the withdrawal of the French failed to deliver good, and in 1805 C.E. the Government of Turkey appointed Muhammad Ali as the Pasha, that proved to be a great turning point in the history of Egypt. Muhammad Ali was a man of great initiative, energy and vision. He expected trouble from the Mamluks. He invited the Mamluk chiefs to a reception, and there they were massacred. He confiscated all land holdings above certain limits held by private individuals. That was the first attempt at nationalisation of land in a Muslim country. He promoted agriculture, and introduced the cultivation of staple cotton. He encouraged the growth of indigo, flax and other commercial crops. Under him the state came to hold the monopoly of the chief products of the land. He stimulated the development of foreign trade by introducing a new currency, and stabilising the rate of exchange. He recognised the administration. He abolished the twenty four Sanjaks, and instead divided the country into seven provinces. The various provinces were placed in the charge of his sons and other relatives. He became an absolute ruler and held all power in his hands. He embellished Cairo, Alexandria and other

cities with new magnificent buildings built in the Turkish style. He reorganised the army, and reconstructed the Navy with the help of European officers. He equipped his army and navy with European arms.

He patronised learning, and established a Ministry of Education. He modernised the system of education. He founded schools of engineering and medicines. He invited professors and physicians from Europe to serve Egypt. He sent Egyptian students to Europe to be educated at the European Universities. He opened Egypt to Western cultural influence. He promoted the study of European languages, particularly the French.

He undertook the first military campaign against the Wahabis of Arabia at the instance of the Government of Turkey. The Egyptian forces were led by Ibrahim, the eldest son of Muhammad Ali. The Wahabis offered stiff resistance, and war dragged on for seven years. The campaign came to an end in 1818 C.E. when the Wahabis were defeated and overpowered and their capital Diriyah was razed to the ground.

The next campaign was undertaken by Muhammad Ali against Sudan. Sudan was conquered in 1820 C.E. In the third campaign, the Egyptian army and navy collaborated with Turk forces against the Greeks who fought for their independence. The Turko-Egyptian fleet suffered defeat at Navarino in 1827 C.E. by the combined fleets of the British, the French, and the Russians. The Sultan had undertaken to entrust the administration of Syria and Morea to Muhammad Ali in lieu of his supports to Turkey. After the war, the Government of Turkey hesitated to fulfil its promise. Muhammad Ali sent a force under his son Ibrahim to Syria in 1831 C.E. Syria was occupied by the Egyptians without much difficulty. After occupying Syria the Egyptian forces advanced to Adana in Cilcia. A battle was fought at Baylan in the past over the Amanus. Ibrahim defeated the Turks. The Egyptians pursued the Turks, and inflicted another defeat on them at Konya. After the victory of Konya, the way to the Bosphorus lay open to the Egyptians, and Constantinople itself was open to threat. At this stage the European powers

intervened, and by the peace treaty of Kautahya, 1833 C.E., the Egyptians were forced to evacuate Asia Minor and withdraw to Syria.

In 1839 C.E., the Turkish Sultan sent an army under Hafiz Pasha to recover Syria. The Egyptians under Ibrahim met the Turkish force at Nasibin, and inflicted a severe defeat on them. The victory of the Egyptians at Nasibin created a sharp reaction among the European powers. The British considered the highway to India imperilled by any power which united Egypt and Syria. In 1840 C.E. the European powers entered into a ''Quadruple Alliance'' with a view to defending Turkey and forcing Egypt to relinquish Syria. Thereafter Turkey aided by the European powers declared war against Egypt. The combined fleet of allies attacked Beirut and occupied it. Thereafter the British captured Acre after bombardment. That made the Egyptians evacuate Syria. By the Treaty of London, 1841 C.E., Muhammad Ali was forced to withdraw his claim to Syria. He was also required to acknowledge the suzerainty of Turkey and pay it an annual tribute. In return Muhammad Ali was given an international guarantee to have the hereditary right to rule Egypt. With the London Treaty, Muhammad Ali's dream of an Egyptian Asiatic Empire was shattered.

Foiled in the attempt to extend his dominions, Muhammad Ali directed effort during the remaining period of his rule to develop the country of Egypt economically. He introduced modern technology and adopted western methods of economy and social reforms. He constructed the Nile barrage at the apex of the delta, 14 miles south of Cairo. He built a new harbour at Alexandaria, and joined it by a canal with the western arm of the Nile. Under Muhammad Ali the cultivated area rose by 25 percent and the revenues of the state were quadrupled.

Muhammad Ali died in 1849 C.E. His rule lasted for 44 years. It was a momentous period, when Egypt entered the age of modernisation. Muhammad Ali is regarded as the Father of Modern Egypt. He was undoutedly one of the great men of the nineteenth century. He was a man of grand personality with a formidable face.

He was an autocrat, and his rule was absolute. Most of the ills from which Egypt came to suffer subsequently are attributable to his policies. By provoking conflict with Turkey, he struck a blow at Islam, and weakened both Turkey and Egypt, which exposed the Muslim world to foreign penetration.

16. Al-Haj Umar Tajana Senegal

(1793-1898 C.E.)

During the nineteenth century the affairs of the Muslims were at a low ebb and the European imperial powers poised to occupy Muslim lands as colonies, many Muslim leaders appeared in various parts of the Muslim world to lead Muslim revival movements. Some leaders claimed to be *Mahdi* or *Mujaddids* ordained by destiny to purify Islam, and restore to the Muslims their lost glory. Some leaders rose to exhort the Muslims to undertake *Jihad* against the enemies of Islam. One of such leaders who rose in the Senegal region of West Sudan was Al-Haj Umar Tajani.

Umar b. Said Tajana was born in 1793 C.E. at Halwar in Futa Tora. He was a Yokolor of the Torodbe religious clan. He received religious education. After completing his education he went on a pilgrimage to Makkah. There he was initiated into the Tajani order of Sufism, and was declared as the *''Khalifa''* of the order in West Sudan. On return from the Hajj, he stayed at Skoto, and married Muhammad Bello's daughter Maryam. He took part in election of Bello's successor. Returning to his country he began as a teacher and a preacher. He was an eloquent speaker, and succeeded in making many followers. He exhorted his followers to undertake *Jihad* in the name of Allah.

His call bore fruit, and he was able to build an army of his followers. Because of his growing strength the authorities of his home country Futa Jallon imposed restrictions on his movements. In 1848 C.E. he shifted to Dinguiray east of Futa Jallon and made it his headquarter. Here more people gathered round him. In 1852 C.E. he launched his *''Jihad''*. His first campaign was against the ruler of the principality of Karta. The campaign dragged on for three

years. Nayoto, the capital of Karta fell in 1855 C.E. Umar proposed to Ahmadu III of Ahmadallahi to be his ally against Segu. In the action that followed the forces of Ahmadu were defeated. Thereupon Toro Koro Mari, the king of Segu offered allegiance to Umar. This was resented by the people of Segu who assassinated Toro Koro. By this time Umar was the master of the greater part of Senegal. In the coastal region at the mouth of the Senegal, the French built a stronghold which they called Fort Louis. In 1857 C.E. Umar came in conflict with the French and attacked Madinah, the eastern most post of the French on the Senegal. The attack failed. In 1860 C.E., Umar arrived at an agreement with the French about their respective spheres of influence in the coastal area while Umar's sphere of influence would be the interior of Senegal. Umar had thereafter to contend against the Bambara states. In 1861 C.E. he occupied Segu. In 1862 C.E. he occupied Ahmadallahi. In a counter attack he was besieged in Ahmadallahi. He attempted to escape, but was trapped and killed in 1864 C.E. Umar died at the height of his power. With his followers he became a messianic figure, and a belief grew among them that he would come again to lead his followers to glory.

17. Maulana Ubaidullah Sindhi

(1872-1944)

Maulana Ubaidullah Sindhi was born in the district Chianwali, near Pasroor, in Sialkot. During the reign of Raja Ranjit Singh there lived in the village a man called Jaspat Rai. A member of local Hindu goldsmith family, he enjoyed the status of a saint (pious man) and was trusted by the Government as well as public. Jaspat Rai had five sons and of them the middle one, Ram Rai, was his father. After the change of government his father used to earn his living by means of his family profession and had a distinct position among his brothers. His maternal grandfather was a hereditary Sikh. Originally a resident of Mir Ali Wala, a village in Gujranwala district, he had shifted to Haluwal in Sialkot district. His eldest daughter, Praim Kaur, was his mother. On the advice of his maternal grandfather his father became Sikh and was renamed Ram Singh. My father died during the life of my paternal grandfather. On the basis of events narrated by his mother it was later calculated that the date of his birth was March 10, 1872 C.E.

When he was studying in the fourth class he also studied for a short period in the Middle School at Jamki village. Here he would often read Persian books from the Maulvi of village mosque. In the meantime his mother had been looking for a suitable bride for him. When she finally succeeded in her mission he was once again sent to Jampur. During this period an incident took place which is worth mentioning. His uncle Hakim Rai used to sit in the village pavilion where a large number of villagers would gather around him. One day when he was sitting in the assembly he started comparing Islam with the Hindu religion and concluded his discourse on the superiority of Islam. The gist of what he said was to this effect: "Once there was a long debate between two groups of Hindus and

Muslims which ended on the agreement that a person from each group should jump into a well and whoever went through the ordeal safe and sound his religion should be taken as truthful. First a Hindu got up to go through the ordeal. He invoked the help of Sri Krishna. On that the agents of Sri Ram went back. The forces of Sri Krishna had not yet reached that he began calling Mahadev. As no help came from Mahadev he started calling different gods and deities one after another. But when he finally jumped into the well no one came to his help. As he fell, his arms and legs were broken. After the Hindu, a Muslim came on the scene. He called no one but Allah and at once jumped into the well. Allah's angels came to his help and he remained safe." So far as he can remember this was the first discourse he heard on the truthfulness of Islam and this left a deep impression on him.

In his autobiographical note Maulana Sindhi has hinted how he inclined towards Islam. He attributes his conversion to Islam primarily to his home where he would often hear the name of God mentioned with utmost reverance. It was here that he heard his uncle, Mehta Hakim Rai, praising Islam. It was he who narrated to him the anecdote of superiority of Islam over other religions which left an indelible impress of truthfulness of Islam on his mind. Again, it was the liberal attitude of this uncle which encouraged his association with the Muslims and stimulated his interest in Islam.

When Maulana Sindhi attained the age of twelve he came across *"Tuhfat-al-Hind"* a book by Pandit Maulvi Ubaid Allah. Its study accentuated his faith in the truthfulness of Islam. Some of his Hindu friends from the Primary School of Kotla Mughlan had also studied this book and were profoundly impressed by it. In fact it was this group of Hindu friends that had also provided him another remarkable book *"Taqwiat-ul-Iman"*, written by Maulana Shah Ismail Shaheed. This book enlightened him on the unity of Allah (monotheism). Another book on Islam, which he got from a Punjabi Maulvi was *"Ahwal-al-Akhirah"* written by Maulvi Muhammad. How greatly this book influenced the Maulana is evident from the following passage in his *"Dhati Diary"*.

> "After reading this book I learnt to offer *Salat* (the five time Islamic ritual prayer) and proposed for myself the name Ubaid Allah", after the name of the author of *"Tuhfat-al-Hind"*. The repeated study of the book *"Ahwal-al-Akhirah"* and the part of *"Tuhfat-al-Hind"*, which deals with the rules for conversion to Islam so enthused me that I announced my acceptance of Islam, although I had originally intended to do so next year when I was expected to be in high school."

At another place in the same diary he writes:

> "After studying the two books, *"Tuhfat-al-Hind"* and *"Taqwiat-ul-Iman"* I was fully convinced that as compared to different brands of Hinduism, Islam was a pure religion. The reason being that its teachings were preserved in the Holy Qur'an and the books of *ahadith.*"

Why did he leave his home at the age of sixteen after embracing Islam in August 1887 A.D? Maulana Sindhi has dealt with this question also in his diary. He says that by that time he had fully embraced Islam and was in a position to offer prayers independently. He had even observed fast for a few days in the month of Ramadan. Thus considering himself a fullfledged Muslim he would often support Islam in his discussion with his non- Muslim friends. He had, in this situation, hardly any reason to abandon his home to practise Islam. The sole object of renouncing his hearth and home was higher education and better knowledge of Islam, which he thought could only be acquired by studying the Arabic courses taught in Madrasas. This was precisely the aim which took him to Deoband.

In his *Dhati* Diary Maulana Sindhi has alluded to the factors which contributed to the shaping of his political views. He says:

> "In the course of my studies I had an occasion to read the biography of Maulana Muhammad Ismail Shaheed and developed a spiritual affiliation with him. At Deoband I also gained intimate knowledge of several events of the rising

of 1857. Maulana Abdal- Karim had narrated to me an eye-witness account of the fall of Delhi. My mind was already full of painful events of the rising in the Punjab, which I had heard in my early childhood from the elderly ladies of my own family and these fresh details kindled a new spark of revolution in my mind. The agony that I had previously felt for Lahore I now felt for Delhi. Inspired by the letters of Maulana Shaheed I chalked out a political programme which was Islamic as well as revolutionary."

He had been a student of Hadrat Shaikh-al-Hind and his erudition and revolutionary ideas had so inspired him that he needed a Madrasa to train a group of revolutionary Ulama who could wage war against the un-Islamic way of life under the British rule. He wanted to follow the course set by Hadrat Mujaddid Alaf Thani who had fought against the evils that had gained an upper hand due to the laxity of contemporary rulers.

Maulana Ubaidullah Sindhi was a man of rare qualities. He had scholarship, wisdom, integrity and patriotism all in large measure. Although born a non-Muslim he accepted Islam on his own and remained firmly attached to it throughout his life. In the course of his journey in Afghanistan, Russia and Turkey he came under various influences but no influence was powerful enough to dominate his love for Islam. With the love of Islam, he combined the love of his country and of humanity at large. These two traits remained the dominant features of his character to the end of his life.

Maulana Sindhi never compromised on principles with any power. His zeal for the task he set for himself was unbounded. He remained all his life devoted to his mission. He was never discouraged by hardships and failure. He was never disgusted with set-backs and failures. His twentyfive years of exile were full of shocks and disappointments but on no occasion he lost courage or slackened his struggle for a revolution in the sub-continent.

He made sacrifices all his life and never thought of turning any situation to his personal advantage. He made innumerable sacrifices

for the independence of the sub-continent but, unlike other political leaders, he never aspired for any office.

Maulana Sindhi had dedicated his life for the cause of Islam. He had immense love for the Holy Qur'an.He started his career as an orphan in a Sikh family and ended as a revolutionary Muslim scholar, a saint, a servant, a thinker, a *mufassir* (commentator of the Holy Qur'an) and above all a hero of independence. He was a terror in the eyes of the British Government. His genius is evident from the vast field of his activities.

As a politician and statesman he had ideas far in advance of his contemporary Muslim politicians.

18. Imam Abdul Hameed Ibn Badees

(1889-1940 C.E.)

French imperialism set its foot in Algiers in 1830. With its advent in Algiers its first attempt was to turn this Muslim Arab country into a French colony. To achieve this purpose it was but essential to shatter the national unity of the Algiers into pieces. Hence it divided the Algierians into Arab and Barbar. Muslim Arabs followed Islamic laws in their personal affairs while Barbars belonged to *'salat'* i.e., Ghalees who were the ancient inhabitants of France. Hence they refrained from speaking Arabic. They also stopped others from opening Arabic madarsahs in their localities. But inspite of this they were Muslims. They took pride in Islam. In their personal affairs they also followed the edicts of Islam. But French colonialists tried to revive in them ancient traditions and fanned idolaterous thoughts in them.

French colonialists next step was to invite the French in particular and Europeans in general to migrate to Algiers and settle there.

So far as the present inhabitants of Algiers are concerned they were making plans to create such a situation that they returned to the desert which was their original home.

Gradually the Europeans got fertile lands and high posts in Algiers, while the Algiers became strange in their own country. Even the Algerian inhabitants who had confessed Christianity were not given rights equal to those of the Western Christians.

But the natural result of such an injustice and exploitation was that they all got up against this colonial malpractices and extremism. At last the Algierian people who had gone to France to get rid of

their poverty and economic depression became the forerunners of revolution and they led it.

But it was not an easy task for the French to capture Algiers completely. They had to face opposition or skirmishes in any part of the country directly or indirectly.Tribals of Algiers were fighting fiercely and ferociously.

Christian and imperialist powers tried their level best to disintegrate the unity of the Algerian people but they had to suffer opposition in tribal areas. Christian missionary and French imperialism failed to bring the Algerian citizens to the fold of Christianity and the Algerian people neither abandoned Islam nor Arabic. Even the Algerian orphans did not renounce their religion and language.

But it was the period of mass destruction, despotism, exploitation and bloodshed. Uprisings arising in every nook and corner of the country were smashed with force. Large-scale assassinations were on and their lands were forcibly grabbed. All the centres propagating Islamic thought and Arabic culture were forcibly closed. These sanguine situation of the country created morbidity in the Algerian people which lasted up to the First World War. Thereafter some trained Algerian soldiers resigned from the French army and rushed to their motherland. After their return the history of political awakening started.

While some of the movements took resort to militant activities, Shaikh Abdul Hameed bin Badees adopted the course of teaching and training. In the capital of Algiers and big cities he set up teaching centres, created Islamic lines and thereafter formed an organization named *"Jamiat Ulema Al-Muslemin"*. He inculcated among the masses a sense of dignity, and created awakening and motive among the people who looked paralised sometimes ago.

Abdul Hameed bin Badees visited many countries including Hijaz. When he took stock of the prevailing situation in his country in the background of his experiences gained during his trips, he found that his country was facing two kinds of evils.

One was the imperialism imposed by France and various devices to propagate its imperialist ideology. The second evil was the practices of the Sufis that were eating into the vitals of Muslim Ummah. Hence Abdul Hameed wanted to get rid of both the evils because without wiping them out Algiers could not achieve its renaissance.

Imam Abdul Hameed bin Badees took charge of the leadership of his nation in a very delicate and trying situation. He breathed a new spirit into the dead veins of his people and raised them for a new struggle and conflict with the imperialist forces. Unfortunately a section of the Muslims was inclined towards secular imperialism of French and another section had chosen for itself the life of ease, comforts and luxuries. He put before them a clear purpose which was high and lofty at the same time, and it was to make struggle to raise Algiers as the free Muslim and Arab country. He worked hard to forge unity in the ranks of Muslim Ummah.

Abdul Hameed bin Badees was born in Constantinople on December 5, 1889. His father was among the influential persons of Constantinople. He was member of the upper council of Algiers and managing committee of his town. His mother belonged to a noble family of Constantinople which was renowned for its learning and wealth.

At the age of 19, Abdul Hameed bin Badees became attached to the ancient teaching centre of *"Al-Zaituniya"* in Tunis. He came out with flying colours in his educational endeavour and joined the same institution in the capacity of an instructor. As a student he impressed all his teachers with his intelligence, sagacity, vast knowledge, high morals and stability and they all agreed to foretell that one day Abdul Hameed would perform something amazing and marvellous.

In 1913, Abdul Hameed returned to Constantinople situated in the eastern Algiers and immediately joined teaching job in the grand mosque of the town. When he came into contact with the common people he achieved direct knowledge of their hardships and difficulties.

Abdul Hameed bin Badees was then a young man of 24 but he was rich in wisdom and experience. His thoughts were lofty and he would see the dream of the progress and welfare of his countrymen. After his stay in Hijaz he toured Syria, Lebanon, Egypt etc., and exchanged thoughts with the religious scholars, writers, thinkers and men launching various movements.

Imam Ibn Badees had firm conviction that only Islam could create in the Muslim Ummah, motion, awakening, zeal, power and energy, progress and acumen. To him Islam was of two kinds:

1. Hereditary Islam which is based on imitation and inactiveness.
2. Personal Islam which is the result of thinking, research and curiosity.

In the recent past when Muslim Ummah was passing through the state of decay and decadence, it was not that it did not practise rituals of Islam. It was following the hereditary Islam in letter and spirit but still it was far from being enterprising and awakened.

Personal Islam means to understand the fundamentals of Islam and the change brought by Islam in creed, moral and character, etiquettes, mode of living and other activities of life. Everyone should try to understand the Qur'an and *Sunnah* according to his capacity. But all these objectives can be achieved through reflection. In this way a Muslim finds in him freshness of thought and conviction, faith and action. He should not love Islam only on the basis of imitation and attachement but in the light of reason and argument. Same is the condition of the Algerian people. Unless this concept of Islam is not awakened in them, they can't get strength and power, In the past they experimented with the hereditary system of Islam but none could pay attention to them nor they could influence or dominate others. But with Islam in action in their day to day life they have achieved such a strong position that they could easily make presence and power known to antagonistic forces:

Ibn Badees says:

"The reformation of heart, that is, self is possible only

through right creeds and high morals and both these can be achieved through stability in knowledge and good intention, and when the heart is set at right the whole body starts working properly; every organ performs its duty without fail. But if the self is not right with respect to creeds, morality, knowledge and intention, the whole body will get paralysed and all the organs will go out of action.Hence the reformation of the self is, in fact, the reformation of the individual as well as the society. If one ponders over the fact he will arrive at the conclusion that all the religious tenets directly or indirectly stress the reformation of the self, whatever Almighty Allah has commanded in the sphere of truth and righteousness, justice and fairplay and virtue and obligation, the inherent purpose of all is the reformation of the self. Similarly, prohibition from Allah, the Exalted regarding oppressions and atrocities, evils and wickedness, lies and accusations is meant to save Muslim Ummah from the evils and degradation of the self."

Ibn Badees was of the opinion that in regard to the creed of Islam one should turn towards the Qur'an and the *Sunnah*. All the injunctions and arguments have very easily described in the Qur'an and the rest we find in the *Sunnah* of the Prophet (p.b.u.h.) of Islam. The Holy Prophet (p.b.u.h.) was sent with the sole purpose of elucidating the *ayahs* of the Qur'an. Now it is the duty of the educated class to put the creeds of the masses right in the light of the Qur'an and the *Sunnah*. Ibn Badees has laid much emphasis on the freedom of thought in his writings and asked people to come out of the circle of imitation and passivity otherwise Islamic civilization will die its own death.

Ibn Badees had to face the antagonism of the imitating mentality as well as the imperialist forces. He used to say that Muslim masses can not be put to right track unless Muslim Ulema are likened to the heart; so far as the heart is healthy the whole body functions properly. But if heart is disturbed the whole body is affected adversely. For the reformation of the masses the system of education will have to be put on the right line.

Hence in order to penetrate Islamic truths into hearts to change the direction of individual and collective life, to bring about political and economic affairs the role of education cannot be overemphasised. It is because of this Ibn Badees paid much attention to the teaching and training of the masses and this was certainly the best course. Had he adopted any other course he would have wasted his time and energy and that could have been labelled as exercise in futility.

Ibn Badees had stood up to fight French imperialism after it had set its foot about a hundred years ago. It was in 1930 that Ibn Badees came out with a plan which was besides fighting activities. It is an undeniable fact that the Algerian fighters could not stand face against the well-armed imperialist power and could have been annihilated. Hence education and training of the freedom fighters, was the right course which was very rightly comprehended by Ibn Badees.

With this point in view, he set up 350 madrasahs at his own expense. These madrasahs sent preachers and sermonisers to far off cities and villages. They knew their duties and responsibilities fully well.

Ibn Badees warns those imitators who imitate evils and dark side of the Western culture and laugh at the lofty ideals and high values of Islam. Whatever good and bright the West has, are the parts of Islamic history and the West has made progress by taking valuable things from us.

His method of instruction was that Muslim should hold their religious and cultural values firmly and profit from various inventions and developments of the age. "If you want to survive then keep pace with the time and make use of the sources and resources of the present life", he used to say.

Shaikh Bashir Ibrahimi evaluates the activities of Ibn Badees in the following words:

> "Awakening and movement in Algiers commenced through education. In this way Abdul Hameed bin Badees is praisworthy. He took 25 years in promoting useful and

profitable education. From the madrasahs set up by him a full new generation came out and took charge of the leadership of the nation set to fight the imperialist power."

How to start reform movement? There is difference of opinion regarding this. There is a section which believes that reform should begin with the individual and it should gradually touch the society. But there is another section which will affect the individual of its own. Ibn Badees believes in the first one.

It is essential for a Muslim individual to keep his creeds and morality away from degradation and depravity. The reform of self is the reform of an individual and the reform of an individual is the reform of society. It is because of this directly or indirectly Islam pays its full attention to the reform of the self.

After that individual attention should be paid to the family which is the real training centre of a child. Human activities are deeply attached to it. Everyone should start reform movement right from his family members. If every individual takes upon himself the responsibility of bringing his family members to the right path, very soon the entire society is changed for the better.

The third phase begins with the society and its various departments. It corners mosques, madrasahs, trade unions, literary and cultural oranizations; in short different departments of human activities which should be minutely observed and supervised.

At the fourth stage the entire Muslim should come to the fold of instruction. Ibn Badees opines that one should have an eye on other Islamic countries also besides his motherland.

Imam Ibn Badees was a *'salafi'* scholar and could side not with any narrow-minded faction. To him the real understanding of Islam could be achieved through the Qur'an and *Sunnah*. He was very kind and generous but in the matter of 'truth' he was very strict. He never made compromise with untruth however powerful it happened to be. He always remained active and alert and kept his eyes on his mission of bringing about revolution through education and training.

Poets and Writers

1. Maulana Rum

(604-672 A.H.)

Muhammad was his name and his title was Jalaluddin but he is generally known as Maulana Rum. He was among the offsprings of Hadrat Abu Bakr (Allah be pleased with him).

His father was known as Bahauddin and his homeland was Balkh. He was a very errudite scholar. From Khurasan and other far off regions people consulted him on religious matters. From morning to noon he used to teach and after that he would explain spiritual realities and secrecies.

Mondays and Fridays were fixed for sermons. He lived on the stipend from the royal court.

It was the period of Khawarzim kings and Muhammad Khawarzim Shah, the greatest among them, was the ruler. He was attached to the circle of Bahauddin and used to attend his discourses most frequently. Imam Fakhruddin Razi lived in the same period and the king had deep regard for him too. Most often Imam Razi accompanied Muhammad Khawarzim Shah to Bahauddin. During sermons Bahauddin condemned Greek philosophy and philosophers and said that how those who had set aside the Heavenly Books could hope of being saved on the Day of Judgement. Imam Razi did not like those remarks but kept silent because of the presence of Khawarzim Shah.

One day when Khawarzim Shah went to Maulana Bahauddin, thousands of men were present there. In a state of astonishment Khawarzim Shah remarked in presence of Imam Razi: "What a terrible crowd!" Imam Razi who would be waiting for such opportunities said: "Yes, if it was not nipped in the bud it would

go beyond control."

Khawarzim Shah understood the inherent meaning of Razi's remark and sent to Bahauddin keys of his fort and royal treasure with the remark that only the keys were left to him out of his royal power and hence those were also sent to him. Maulana Bahauddin said, "Well, I shall leave the place after delivering Friday sermon." On Friday, he came out of the city accompanied by three hundred disciples. When Khawarzim was informed he repented most and made his presence before the Maulana to express his regret. But he did not agree to stop his journey. All the nobles and men in power visited him to express their heart-felt regard and anguish over the decision of the great soul. He reached Nishapur in 610 A. H. Khawaja Fariduddin Attar came to see him. Maulana Rum was then only 6. But good fortune radiated from his forehead. The Khawaja advised Bahauddin not to neglect that gem.

Maulana Bahauddin arrived at Baghdad from Nishapur and stayed there for a long time. Nobles and affluent persons visited him daily and listened to his discourses and wise counsels.

Maulana Rum was born in Balkh in 604 A.H. He took his first lessons from his father, Shaikh Bahauddin. Among the disciples of the Shaikh was Syed Burhanuddin. He was an errudite scholar. Shaikh Bahauddin entrusted Maulana Rum to Shaikh Burhanuddin. He was made both guardian and teacher of Maulana Rum.

He came to Qaumia with his father at the age of 18 or 19. His father passed away in 628 A.H. Next year Maulana Rum left for Syria at the age of 25. It was an educational tour. Halab and Damascus were then the two great centres of learning.

First he went to Halab and stayed in the boarding of Madrasah Halawwiyah. He received education in some other madrasahs also. Although he received education in Damascus for seven years it could not be ascertained which *madrasas* did he join.

It is clear from various sources that he achieved distinction in various disciplines. His *"masnawi"* speaks volume for him.

But, till now, all his achievements belonged to his physical

property. His spiritual self was still thirsty. His spiritual journey started with his meeting with Shams Tabrez.

Islam has suffered many trials and tribulations in its long span of thirteen hundred years but seventh century was exclusive with respect to its severest catastrophe. It was the time when the Tartars stormed into the region and ravaged thousands of towns and cities. At least 90 lakhs men were killed. But, most of all, Baghdad, the centre of light and learning was plundered. It all happened but the centre of Islamic arts, sciences and literature kept flourishing as usual. Scholars like Tusi, Shaikh Sa'adi, Khawaja Fariduddin Attar, Iraqi, Shaikh Shahabuddin Suhrawardi, Shaikh Mohiyiddin Arabi, Sadruddin Qaunovi, Yaqut Hemuwi, Shazli, Ibn Athir, Abdul Lateef, Najmuddin Razi, Muhaddith Ibn al- Islah, Zeyauddin Betar, Shah Bu'ali Qalander etc. were shining in the same period. Maulana Rum met most of these scholars.

Before joining the circle of *'Tasawwuf'* (mysticism) his life had the grandeur and splendour of a scholar. When Maulana Rum would go out he was followed by a large number of distinguished celebrities. He had attachment with the courts of kings and nobles too. But his attachment to the spiritual life changed him outright.

It can't be said with conviction as to when his spiritual life actually began. But it is a fact that he first became the disciple of Syed Burhanuddin at the age of nine or ten and his journey on the track of spiritualism started under his guidance. But it was Shams Tabrez who made him mature and stable in the world of spiritualism.

He was very regular in saying *salats* and turned towards *Qibla* as the right time for saying *salat* would come. His face would change during *salat* and he performed it in a very absorbing manner.

Maulana Rum was pious and content. Kings and nobles would send him presents of all kinds but he never touched them. He distributed them all to the needy and the priviledged. The day he had nothing to eat in his home he would say that he was having smell of saintliness from his home.

He never let the needy without fulfilling his need. If he had

nothing to give he would give them even his shirt or gown. He was very simple in his habits and manners and utmost humbleness was a trait of his character. He also believed in free mixing and social contacts.

Once he was passing through a market. When the youths saw him they rushed to kiss his hands out of high regard. He too kept kissing their hands out of affection. A boy was engaged in some work. He asked the Maulana to wait till he finished his work. He kept standing there till he finished his work, came to Maulana and achieved the honour of kissing his hands.

Once he went into a bathroom and came out at once. On enquiry he explained: "When I went in the bathroom the incharge tried to remove from there a person who was taking bath. Hence I came out."

Once Kara Khatun, the wife of the Maulana punished her slave-girl. In the meantime Maulana came in, showed strong anger and remarked: "Had she been your mistress and you her slave girl, what would have been your state?". He further said: "In fact, all men and women are our brothers and sisters. None is slave of anybody else other than Allah." Kara freed the slave-girl at once and till the end of her life she would feed and clothe her slaves and slave-girls like hereself.

Once he was passing through a narrow lane alongwith his disciples. A dog was sleeping in the way and thus blocking it. Maulana stopped there and kept standing for sometime. A certain person came and removed the dog from the way. Maulana grew annoyed at this behaviour and remarked: "You troubled the dog needlessly."

Once two persons were engaged in wordy warfare on the way. One of them said to another, "O the cursed! If you say one you will hear ten from me." In the course of time Maulana Rum was passing by that way. When he heard one saying so he turned to him and said:

"Brother, say to me whatever you want to say; if you say

one thousand to me you will hear nothing from me."

At this both of them fell upon the feet of the Maulana and peace was restored then and there.

Sirajuddin Qaunawi was a distinguished scholar. But he was not on good terms with Maulana Rum. Someone told him that the Maulana said that he was agreed upon with all the Seventy three sects. He sent one of his active disciples to ask the Maulana whether he said so and if he accepted then to take him to task. He asked the Maulana in the open assembly whether it was his saying. Maulana answered in the affirmative . Thereupon he started hurling abuses at him. Maulana said laughing: "I also agree to what you are saying now." He got ashamed and went away.

Although Maulana Rum said more than 50 thousand verses but he established his name and fame through his 'Masnavi'. He left this mortal world in 672 A.H.

2. Hafiz Shirazi

(-1389 C.E.)

Hafiz, the celebrated Persian poet flourished at Shiraz in the time of Shah Shuja'h. His collection of poetry contains four thousand couplets comprising lyrics, odes, panegyrics, eulogies, and quatrains. In one of his poems the poet said, ''If that fair maid of Shiraz would accept my love, I would bestow Samarkand and Bukhara for the mole of her cheek.''

It is related that when Temur conquered Shiraz he summoned Hafiz to his presence and said, ''I am ruining cities and devastating provinces for the glory of Samarkand and Bukhara, and you have offered these cities to your beloved for the black mole on her cheek.'' Hafiz bowed low and said, ''Alas! O' mighty emperor, it is this prodigality of mine that has landed me in such misery and insignificance.'' The conqueror was amused at the reply and awarded the poet.

Hafiz of Shiraz was the famous Persian lyrist and one of the most outstanding poets of Persia. He has been given the title of *Lisan-ul-Ghayb* (the tongue of the unseen) by his admirers. He is also called *'Tarjuman-ul Asrar* (the interpreter of mysteries).

The grandfather of Hafiz migrated from Isfahan to Shiraz during the reign of Atbeks of Shiraz. His father Baha-ud-din was a rich merchant but he died untimely leaving three sons---who squandered the wealth left by him. Hafiz was the youngest among his brothers and lived with his mother. Due to poverty Hafiz was forced to work in a baker's shop.

Hafiz had a love for learning. Whatever time he could scratch off from his work in the baker's shop he spent in his studies. Out

of what he earned he gave one-third to his mother, the other one-third paid to his teacher and the remaining one-third to the poor and the needy. Hafiz was a persevering and hard working student. Soon he acquired a good education and learnt the Qur'an by heart, for which he adopted his pen name as Hafiz.

During this period a spirit of poetry and romance was in the air. There was a cloth merchant in the locality who was a great admirer of poets. There in his shop gathered from the different areas of the city every evening many poets and recited their poems. This assemblage of poets gave an opportunity to Hafiz to compose his poems also but with little success. On the contrary the people made fun of him. Being bitterly frustrated and disappointed, one night he wept bitterly and prayed to Allah for his success as a poet. It is reported that in that night he saw Hadrat Ali in dream who gave some thing to eat and assured him that henceforth the gate of poetry as well as knowledge were opened upon him. The following morning when he woke up he composed a poem which was of great poetic beauty and all were greatly surprised by newly composed poem. Nothing succeeds like success. This success encouraged him. He began to compose lyrics in Persian and his fame as a great lyrist soon reached far and wide.

Hafiz now received invitations from the royal houses of India, Iran and Arabia to visit their countries, but as he was so much bewitched with the charm of Shiraz, he was not prepared to leave it, even for a time. His poem and couplets are full of high praises of the rose gardens, charming scenes and pleasant climate of Shiraz.

Hafiz is universally recognised as matchless in the realm of lyric. Hafiz not only expanded the scope of Persian lyric through his epicurian philosophy which was earlier expanded by Omar Khyyam in his quartrains, but he immortalised Persian lyric through his inimitable style, his sincerity and sublimity of thought and richness of expression.

According to Sir Gore Onsaley, Hafiz's style is clear, unaffected and harmonious displaying at the same time great learning and matured sciences and intimate knowledge of the hidden as well as

the apparent nature of things; but above all a certain fascination of expression unequalled by any other poet.

Miss Gertrude Lowthian has made the following estimate of Hafiz:

> ''To Hafiz on the contrary, modern instances have no value. Contemporary history is too small to occupy his thought---but some of us will feel that the apparent indifference of Hafiz (to his environment) lends to his philosophy a quality which Dante does not possess. The Italian is bourned down within the limits of his philosophy, his theory of universe is essentially of his own age and what to him was acutely real is to many of us merely a beautiful or terrible image. The picture that Hafiz draws represents a wider landscape, though the immediate foreground may not be so distinct. It is as if his mental eye endowed with wonderful acuteness of vision had penetrated into these province of thought, which, of later age were destined to inhabit. We can forgive him for leaving for us so distinct a representation of his own time and of the life of individual in it.''

The poetry of Hafiz has a universal appeal. Hafiz is undoubtedly one of the most popular poets of the East. The poems of Hafiz have been translated into several Western languages--- English, German, French and Latin.

Hafiz died in 1389 C.E. and was buried in a green orchard in the suburbs of Shiraz which was later called after him as Hafiziyya. His tomb was built by Abdul Qasim Babar, the great grandson of Temur and subsequently beautified by later rulers. It is now a place of recreation and pilgrimage for the visitors drawn from distant countries.

3. Sheikh Sa'adi Shirazi

(-691 A.H.)

His name was Sharafuddin and surname Musleh while he adopted Sa'adi as his poetic name. He was born during the rule of Atabak Muzaffaruddin Takla bin Zangi. After some years Atabak Sa'ad Zangi succeeded his brother. Since the Shaikh had started composing poems during this period and his father Shaikh Abdullah Shirazi was employed by the ruler for some service, Sharafuddin Shirazi adopted Sa'adi as his poetic name.

His father was a religious and pious person. The state of the childhood of Shaikh Sa'adi is not much known. We find not more than this that the Shaikh had come to know almost all the precepts regarding *Salat* and *Saum* (fasting) at a relatively tender age. Moreover, he had developed fondness for praying, rising in the night for prayer and recitation of the Holy Qur'an. His father would supervise his activities very strictly and chide him on speaking loosely or loudly or too much.

Some of the verses of Shaikh Sa'adi tell that his father expired when he was still passing his days of childhood. He might have been educated under the affectionate guidance of his mother who was living when he grew young.

Although Shaikh Sa'adi was deprived of the guardianship of his father during his very childhood, he opened his eyes of insight among errudite scholars and men of light and learning who dotted about the entire region of Persia. He had also heard so much about the saints and mystics of the bygone ages. These anecdotes and their moral and spiritual instructions and curious activities based human welfare impressed Shaikh Sa'adi very profoundly. He developed from his very childhood a passion for emulating their

glittering examples.

Thus the Sheikh found in himself acute fondness, rather restlessness for acquiring more and more knowledge. Although Persia was radiating light of learning and divinity those days yet peace was absent. Ultimately, he had to quit his motherland in search of knowledge.

It was the time when Islamic world particularly, Hera, Nishapur, Isphahan, Basra, Syria, Egypt and Iraq had abundance of Madrasas and students from far away places would come to drink deep from those fountains of learning. The most famous of all was Madrasa Nizamia, established by Khawaja Nizam-ul-Mulk Tusi in 459 A.H. Thousands of errudite scholars came out of this great centre of learning whose books on various subjects are still found here and there. The Shaikh got admission in Madrasa Nizamiya with a stipend to meet his expenses. He was taught by a number of great scholars but the greatest one to teach Sheikh Sa'adi was Allama Ibn Jawzi. After finalising with al-Jawzi he presented himself to Sheikh Abdul Qadir Jeelani and took *bai't* on his hands. From the Sheikh he took lessons in mysticism and went to Makkah for performing Hajj. But this narrative is baseless because Sheikh Abdul Qadir Jeelani had passed away in 561 A.H. much before the birth of Sheikh Sa'adi. However, it is true that he had the opportunity of being in the company of Sheikh Shahabuddin Suhrawardi.

The Sheikh was inclined towards a life of poverty and mysticism and these thoughts gradually went deep into his heart. Once a man left the *khanqah* (abode) and came to the Madrasa. The Sheikh asked him.

> ''What is the difference between a scholar and a dervish that you left the *Khanqah* and came to the madrasah?''
>
> ''A dervish keeps on saving his own life while a scholar saves the sinking men along with himself'', he replied.

After finishing his education at Madrasa Nizamiya, he set out to tour Asian and African territories. Thus after being fed up with the study of books he was set to study the book of nature. Although

he is known as a renowned Persian poet but he was basically a mystic and a scholar. Once in Syria or Iraq he went to attend a party. That time the Shaikh was in a very wretched state and nobody was there to recognise him. When he set beside the scholars and jurists, the attendants rebuked him and turned out from the spot. He could only get a seat at the door of the assembly. In the meantime a knotty problem came to be discussed among the scholars. But nobody was able to untie the knot of the problem. Sheikh Sa'adi raised his voice to say that, if permitted, he could solve the problem. All the scholars looked towards an ordinary person with utter amazement. However, the Shaikh solved the problem so ably, intelligently and in such a scholarly manner that the entire assembly plunged into wonder and he was greeted with standing ovation. The Qazi quit his seat and put his turban on the head of the Sheikh. But the Sheikh, turning down the offer, left the place.

Although the above episode has been in his book *Bostan* with reference to someone else, but actually, it is the incident that occurred with the Sheikh himself.

From his literay activities it is obvious that he had least interest in philosophy and science. He remained mostly preoccupied with theology, mysticism and literature. But he was well-versed in speeches and sermons which were especially taught in Madrasa Nizamiya. Right from his student days he was envied as a very eloquent orator. It has been given to know that he had delivered sermons in Syria for a long time.

Besides literary ability he was well-versed in various languages. After living in Arab, Syria and Egypt etc. he spoke languages of those countries like his mother tongue. He did all his debates, sermons etc. in Arabic. He could not only speak Arabic fluently, he also wrote eulogies in Arabic.

He is widely known for his world famous *Gulsitan* and *Bostan*. These two books are the sum total of his poetic works. Obviously no other book in Persian could ever excel the popularity of these books. These books are being taught in Iran, Turkistan, Tartar, Afghanistan and India for about seven hundred years. Children

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> ''A dervish keeps on saving his own life while a scholar saves the sinking men along with himself'', he replied.

After finishing his education at Madrasa Nizamiya, he set out to tour Asian and African territories. Thus after being fed up with the study of books he was set to study the book of nature. Although

he is known as a renowned Persian poet but he was basically a mystic and a scholar. Once in Syria or Iraq he went to attend a party. That time the Shaikh was in a very wretched state and nobody was there to recognise him. When he set beside the scholars and jurists, the attendants rebuked him and turned out from the spot. He could only get a seat at the door of the assembly. In the meantime a knotty problem came to be discussed among the scholars. But nobody was able to untie the knot of the problem. Sheikh Sa'adi raised his voice to say that, if permitted, he could solve the problem. All the scholars looked towards an ordinary person with utter amazement. However, the Shaikh solved the problem so ably, intelligently and in such a scholarly manner that the entire assembly plunged into wonder and he was greeted with standing ovation. The Qazi quit his seat and put his turban on the head of the Sheikh. But the Sheikh, turning down the offer, left the place.

Although the above episode has been in his book *Bostan* with reference to someone else, but actually, it is the incident that occurred with the Sheikh himself.

From his literay activities it is obvious that he had least interest in philosophy and science. He remained mostly preoccupied with theology, mysticism and literature. But he was well-versed in speeches and sermons which were especially taught in Madrasa Nizamiya. Right from his student days he was envied as a very eloquent orator. It has been given to know that he had delivered sermons in Syria for a long time.

Besides literary ability he was well-versed in various languages. After living in Arab, Syria and Egypt etc. he spoke languages of those countries like his mother tongue. He did all his debates, sermons etc. in Arabic. He could not only speak Arabic fluently, he also wrote eulogies in Arabic.

He is widely known for his world famous *Gulsitan* and *Bostan*. These two books are the sum total of his poetic works. Obviously no other book in Persian could ever excel the popularity of these books. These books are being taught in Iran, Turkistan, Tartar, Afghanistan and India for about seven hundred years. Children

begin their education from these books and kept on reading till old age. Lacs of teachers have taught them and crores of pupils have read them. These books have been translated in many languages of the East and the West. Scholars and saints have held them in high esteem.

4. Amir Khusrau

(605-725 A.H.)

A tribe of Tirlon is entitled as Lachin. Amir Khusrau belonged to this tribe. Saifuddin Mahmud was the name of his father. He hailed from Kash, a city of Turkistan and was the chief of his tribe. When Chengez Khan stormed the region, Saifuddin came to India and was appointed at a high post in the court of Sultan Muhammad Tuglaq. The Sultan held him in high esteem.

Saifuddin had three sons, named Aizzuddin Ali Shah, Hesamuddin and Amir Khusrau. Amir Khusrau was 7 when Saifuddin passed away. His mother was the daughter of Imaduddaulah who was a famous noble and had ten thousand soldiers under his command. He was born at Patiali. According to ancient custom the child was led to a *"majzub"* (a saint who is not in the possesion of his senses), by his father. Having seen from a distance the *'majzub'* remarked: 'The man comes who will go ahead of *Khaqani.*"

When Amir Khusrau reached his puberty Sultan Ghyasuddin Balban was on the throne of Delhi. Among his nobles was Katloo Khan who was also the nephew of the Sultan. Due to his magnificent assemblies and boundless generosity he became famous far and wide. Poets and men of letters from Egypt, Syria' Rome, Baghdad, Iraq, Khurasan, Turkistan etc. would come to his court and went back successfully.

Amir Khusrau at first got access to his court and stayed there for two years as an employee. During this period he would pass his time in saying laudatory poems for Katloo Khan. But among the kings who honoured Amir Khusrau for the first time was Moizuddin Kaiqabad.

One day Bughra Khan (son of Sultan Ghayasuddin Balban) was

present in the court when poems were being read and enjoyed. On this occasion Amir Khasrau sang his poem so melodiously that Bughra Khan was highly impressed and gave him a through full with coins. But Katloo Khan disliked it because he did not like that a man attached to his court should be obliged by any other court. Although Amir Khusrau tried time and again to pacify his anger but in vain.

Bughra Khan was the ruler of Samana. Being disappointed with Katloo Khan , Amir Khusrau left for Samana. Bughra Khan greeted him cheerfully. In 678 A.H. Tughral Khan revolted in Lukhnauti (Bengal) and defeated the royal army again and again. At last Sultan Ghayasuddin Balban himself led the expedition and took Bughra Khan with him. Amir Khusrau also went with them. Sultan Ghayasuddin crushed the revolt and entrusted Bengal to Bughra Khan. Amir Khusrau stayed with Bughra Khan. Although he had more opportunities in Bengal but he could not prefer it to Delhi. During these days Malik Muhammad Qu'an, the elder son of Ghayasuddin had come to Delhi. He was very able, generous and a great patron of arts and literature. He held Amir Khusrau in high esteem.

By now Amir Khusrau's poetry had achieved great fame. Sultan Muhammad called him and included him among his special band of poets. When he became ruler of Multan he took Amir Khusrau and Khawaja Hasan Dehlavi with him. He remained in his court for about five years. At that time Halaku Khan's grandson Arghu Khan was the ruler of Iran. Among his nobles Temur Khan led a cavalry of 20 thousand and plundering Lahore and Debalpur advanced towards Multan. Sultan Muhammad Qa'an came out of Multan and repulsed the attack of Temur Khan. Since he had not said his Zuhr prayer as yet, he alongwith 500 men, got engaged in offering *Zuhr Salat*. Finding this an opportunity, the Tartars attacked them with two thousand strong men. Sultan Muhammad finihsed his prayer and came face to face with the savage Tartars and repulsed them again and again till an arrow hit him and he succumbed to his injuries.

Both Amir Khusrau and Khawaja Hasan Dehlavi were taking part in the battle. Hence the Tartars caught them and carried to Balkh. This event took place in 683 A.H. Amir Khusrau anyhow got rid of the Tartars after two years and came back to Delhi and from Delhi he came to Patiali and settled at the bank of Ganga. Sultan Ghayasuddin Balban died in 686 A.H. and according to his will his grandson and the son of Bughra Khan, Kaiqbad sat on the throne. Although he called him to his court but since the main power lay in the hands of Malik Nizammuddin who was not on good terms with him, hence he preferred to keep away from the court. Instead he attached himself with the court of Khan Jahan who was one among the nobles.

When Khan Jahan was appointed the Governor of Awadh, he took Amir Khusrau with him. He stayed in Awadh for two years. His mother loved him too much. She lived in Delhi. She would write him letters stressing that she could not live without him. Amir Khusrau too loved his mother extremely. Hence he rushed to Delhi by severing all relations in Awadh.

Although Amir Khusrau remained related to royal courts and lived like the worldly people, but it was not his true colour. In fact, he hated sychophancy and personality-cult.

Moreover, his father had put him at the feet of Hadrat Khawaja Nizamuddin right at the age of 8. Hence the spiritual effect of the Khawaja worked silently and imperceptively. Amir Khusrau carried the element of love and passion with him by nature. He was the embodiment of love and it ran through his veins like a lightening. At last he took *ba'it* once again on the hands of Khawaja Nizamuddin Auliya; the first was taken during the childhood. Hadrat Khawaja gave him a four-sided cap as a sign of his being admitted to his circle.

Amir Khusrau's attachment with the Khawaja had reached the extent of love. They lived together and could not bear the pang of separation from one other. This relation went deep and deep with the passage of time. Amir Khusrau could not remain alive more than six months after the final departure of Hadrat Khawaja

Nizamuddin Auliya.

From Amir Khusrau's writings and those of others about him, it is clear beyond doubt that he was very merciful, generous, polite, humble and friendly in his day to day life. He talked to everyone with utmost humility. He knew nothing about narrow-mindedness, bias, prejudice and fanaticism. He was above communal mentality and approach to life and society. What he got from kings and nobles in return for his laudatory poems was given in charity. He kept with him only what he received by way of sweat and toil. He has so often written in his poems that he serves the kings and nobles and tries to keep them happy just for the sake of the poor.

When a man dies, his name is obliterated. But a writer never dies and he is never forgotten. His lives through his works which spread learning and virtues. Hadrat Amir Khusrau is one of such men who are born after hundreds of years. He contributed to the world of poetry, music and sufism greatly. He had mastery over Arabic, Persian, Turkish and Hindi. The number of his books on various subjects goes up to 99 and his verse excluding Hindi language, go to more than 4 or 5 lakhs. But the adversity of time and negligence of the people left all his books and writings to be destroyed but the great name of Hadrat Amir Khusrau could not have been diminished as yet.

5. Dr. Muhammad Iqbal

(1877—1938)

Iqbal originally belonged to a Brahmin family of Kashmir. One of his ancestors came to the fold of Islam and later on the family migrated to the Punjab.

The poet-philosopher Iqbal was born on November 9, 1877 in Sialkot. He received his early education at the Scot Mission school and Murray college, Sialkot. Thereafter he came to the Government college, Lahore, and took his M.A. Degree in Philosophy. He was appointed a lecturer in the Oriental College and also at the Government College, Lahore. His teacher, Sir Thomas Arnold, recognising his merits, persuaded him to go abroad for higher education.

Iqbal stayed in Europe from 1905 to 1908. He studied philosophy at the universities of Heidelberg, Munich and Cambridge and was awarded a Ph.D. Degree from the Munich University. The title of his thesis was *"The Development of Metaphysics in Persia."*

Iqbal started composing poetry from his young age. His early poems are based mostly on nationalistic and patriotic ideas and love of Nature. His stay in Europe brought a complete change in his outlook. After coming back from Europe, he was no more a poet of narrow nationalistic and parochial feelings but of broad humanistic outlook of Islam and is aptly called a poet of humanity.

Dr. Muhammad Iqbal is a great thinker of the Muslim world. He holds a very prominent place among the whole line of the Muslim philosophers, though his place is unique in so far as the current century is concerned, for there is hardly any contemporary Muslim thinker who can match with him. This amply accouts for

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the high and prestigious position he enjoys, not only among the Muslims of the sub-continent, but throughout the world of Islam. He is not only a great Muslim thinker, but also one of the most notable philosophers in the world today, because very few philosophers have exercised so deep and vast an impact on their contemporary world though he expressed his thought through poetry but, he is basically a philosopher; poetry being only a medium of expression with him. Moreover, in him the poet and the philosopher are not separate; they are the warp an woof of his very personality. However, both poetry and philosophy are means with him; the ultimate aim being life and religion. To Iqbal, religion, philosophy and higher poetry deal with the same problems, though their respective approaches and methods differ. That is why he is rightly called the philosopher of life and action, and is one of the important vitalists of his own times.

Iqbal's mission is comparable to that of al-Ghazali and Rumi in the Muslim world, and to that of Kant, Nietzsche and Russell in the western world. Like al-Ghazali and Kant, he is aware of the limitations of reason. He agrees with them that reason by itself cannot solve human problems, as it can take man up to a certain limit beyond which it will fail him. This was Kant's conclusion where to his critical enquiries into the intellectual capacities of man in his famous critique of pure Reason led him, and he ended in a sceptical note. Al-Ghazali disillusioned by the capacities and powers of reason, relinquished it altogether and plunged into the company of Rumi, though recognising the limitations of reason, acknowledges its importance as a source of knowledge. But Iqbal leaves his Persian guide behind when he stresses upon the complementary nature of thought and intuition, which must fuse together to yield a complete 'vision' of the real. Iqbal's analysis of thought is more thorough and comprehensive.

Iqbal does not agree with Frieud and Russell that the salvation of man lies in reason. Over-rationalism and excessive intellectualism have engendered materialism and atheism, and Nietzsche was divine in proclaiming that the banishment of faith and its cognate values had left man with only one single value, i.e.,

power. Iqbal agreeing with his German contemporary, regrets that "wholly powers had owed by the result of his intellectual activity, the modern man has ceased to live soulfully i.e., from within. In the domain of thought he is living in open conflict with others. He finds himself unable to control his ruthless egoism and his infinite gold-hunger which is gradually killing all higher striving in him and bringing him nothing but life- weariness." Due to ever-intellectualism, the west has lost the 'inner spark', the "restless soul", and its "heart" is dead. He regrets that the East, following in the footsteps of the West, has also lost that'inner spark', that fraternity and faith, which are the very spirit of Islamic teachings.

Iqbal not only defined the causes of the ills, he also proceeded to prescribe remedies for them. He was not a misologist; he rather assigned to reason its proper place. He recommended a balancing of reason and faith. To him, neither reason nor faith alone can reach the real; what can help man is a true fusion of the two. The modern world by its exclusive reliance on reason, has come to the verge of catastrophe an explosive situation, which can be salvaged only through a right amalgamation of reason and intuition. The wisdom of the East and the West are both one- sided and incomplete.

This fusion of *"Ishq"* (excessive passion) and *"Aql"* (reason) has been taught only by the Qur'an. Thus, the remedy for the ills of the world today lies in following the teachings of the Qur'an.

Iqbal is not the name of an individual. His was a multi-dimensional personality --- a poet, philosopher and political seer. He was, in fact, an institution, an age and above all a champion of Muslim Renaissance. He worked throughout his life for Islamic solidarity and universalism. Through his writings he exhorted the Muslims of the subcontinent to action at a time when there was complete disarray, disunity and despondency of the worst type in their camp. They were victims of inaction and lacked confidence. Iqbal gave them a new vision and the path to action. He showed them the way to glory and fame. He, as a matter of fact, wanted to see the Muslims all over the world fully equipped with modern science and technology. He said ".....Islam, recognizing the

contact of the ideal with the real, says "yes" to the world of matter and points the way to master it with a view to discover a basis for a realistic regulation of life "(*Reconstruction of Religious Thought in Islam*,p.10).

In a letter to Maulvi Zafar Ahmad Siddiqi he wrote:

> "If in the past, Muslim thinkers and statesmen had carefully reflected on the contents of the Qur'an a League of Nations in the Muslim world would have come into existence centuries ago. This history of the League of Nations which has been created in the twentieth century is a living testimony to the fact that unless the ego of the nation is hedged around by divine laws there is no way by which peace of the world can be assured."

Iqbal envisaged a worldwide Islamic unification when he said that Islam was neither " nationalism" nor "imperialism" but a "commonwealth of nations" repudiating all barriers of colour, race, language and territorial nationalism. He saw unity in diversity and pleaded for merging into one organised whole and complete loyalty to Allah.

In 1931, addressing the conference of the al-Mutamar-i-'Alam-i-Islami at Bait al-Maqdis he discussed with important Muslim leaders of the Arab world including the Mufti-i-Azam of Palestine, al-Haj Muhammad Amin al-Husaini, and with the dignitaries of other Muslim countries of the problems of Muslims of the world and stressed on unity. He emphasised that in the unity of the Arabs lies their own salvation and strength for Muslims of the other countries as well.

The greatest contribution of Allama Iqbal is that he warned the Muslims at the right moment not to be attracted towards the glittering western civilisation. The western civilisation was based on material outlook and territorial nationlism devoid of all moral values. During his stay in Europe Iqbal acquainted himself with the ideas and thoughts of the west. The absence of religious sentiments on the one hand and the presence of hollow materialism on the other nauseated him. Greedy and selfish competition between man and

man and between nation and nation could not be the basis of a society of which Iqbal was dreaming.

He is concerned with the entire world of Islam which knew no bounds of territory, race or caste. It is non-racial and nor- spatial and cuts at the root of nationalism which is based on race and territorial affiliations.

Iqbal believed that Muslims all over the world must unite together to achieve their lost glory. He prayed to Almighty Allah and sought Divine Guidance for the success of his mission.

6. Hafiz Ibn al-Jawzi

(508-597 A.H.)

Hafiz Ibn Al-Jawzi was born at Baghdad. He was deprived of the affectionate guardianship of his father when he was still young. But his mother took due care of his education and sent him to Ibn Nasir who was a great scholar of Hadith those days. Under his guidance Ibn al-Jawzi committed the Holy Qur'an to memory. Besides this he learnt the art of recitation of the Qur'an, Hadith and calligraphy. Describing his childhood days to his son, Ibn al-Jawzi says:

> "I quite recollect that I was admitted to the primary school at the age of six. Boys much more elder than me were my class-mates. I do not recollect if I had ever spent my time in playing or laughing with other boys. Instead of witnessing the performance of the jugglers who frequently held their shows in the field in front of the mosque where I studied, I used to attend the lectures on Traditions. Whatever Traditions or biographical accounts of the Prophet were related in the lectures, those were memorised by me and then I also used to take them down on reaching home. Other boys spent their time in playing along the banks of the river but I invariably used to sit down with a book in my hand in a corner and read it from cover to cover. I was always so anxious to attend the classes in time that often I doubled up to reach the school before lectures began. It was not unoften that I had nothing to eat for the whole day but I am thankful to God that I have never had an occasion to be grateful to anybody in that connexion."

(*Nasihat ul-Walad*, pp. 81-82 quoted from *Saviours of*

Islamic Spirit. pp. 203-204, vol.1 by Abul Hasan Ali Nadwi).

Right from his early age he was a voracious reader. He spent of his time in the well-stocked libraries of Baghdad. And he read indiscriminately. He was a prolific writer too. He took to writing from a tender age. His practice to write four folios continued throughout his life. According to Ibn Taymiah he had written more than one thousand books. As an orator he was matchless.

But he was not a man of pen and tongue alone. He had no rival in moral practice and uprightness as well. According to his grandson, Abul Muzzaffar, he never ate anything unless he was sure that it had been obtained through lawful means. In an autobiographical passage included in the *Said al-Khatir* he writes:

> "From early childhood I had an inclination towards devotion to religious contemplation and worship. I zealously observed obligatory as well as supererogatory prayers and preferred seclusion. Spending my days thus, I felt peace and enlightment. I extremely regretted the time spent otherwise for I had an ardent desire to utilize every moment of my life under a diligent consciousness of the Omnipresent Lord. In those days I felt my heart attended to God while my supplications and benedictions were a source of indescribable pleasure to me. My lectures and discourses, quite effective in those days, it appears, attracted a few high officials and chiefs who wanted to come closer to me by paying homage and putting themselves at my service. As it were, I too felt inclined towards them but in their company I lost the sense of peace and sanctifying grace that I enjoyed earlier in my supplications. Thereafter other functionaries of the government started gaining my favour with the result that the precautions I used to take earlier in regard to avoiding everything unlawful and doubtful, gave place to a sense of complacency. I was still not so deplorable but gradually my specific reasoning made the doubtful objects appear as perfectly lawful and then, I realised that I had lost

the sublimity and purity of my heart; instead, it seemed, as if a profaneness had taken its place which gave rise to restlessness and disquietitude in me. I witnessed that my sermons too bore a mark of my anxiety which caused an ever larger number of persons to offer penitence for their sins while my own guilt weighed heavily on my conscience . This, obviously, made me still more disturbed, but there seemed to be no way out. I earnestly beseeched God to show me the right path. Ultimately, God helped me and I again felt an inclination to spend more of my time in prayer and solitude. Now I came to know what was wrong with me and I thanked my Lord, the Most Compassionate and Merciful, for His kindness." (*Said ul-Khatir,* vol.1,pp. 121-122 quoted from *Saviours of Islamic Spirit* by Abul Hasan Ali Nadwi).

His golden sermons attracted a very large number of people including kings, chiefs, caliphs, officials and men holding power. His pure, sincere and heart-warming lectures were normally attended by ten to fifteen thousand persons and sometimes even more. Sweet and soft words coming out of his pious lips would go deeply down to the thirsty hearts of the audience and changed their feelings and outlook beyond recognition. His soul-stirring calls caused the listeners burst into tears, tearing off their garments and breaking down into hysterical screams. His heart- touching sermons made hundreds of sinners, criminals, wrong-doers and transgressors to repent for their past and come back as virtuous men. It is reported that his sermons secured conversion of not less than 20,000 Christians and Jews.

Ibn al-Jawzi believed in pure religion free from all sorts of polytheistic notions and innovations. His creed was sincere faithfulness, obedience and submission to one God (Allah) and His Attributes. He asked his audience to follow the path enjoined by the Scripture and the Hadith. And nobody developed courage enough to challenge his Faith because of his profound knowledge and eloquence. Even heretical factions of his time remained subdued. And as a result of his deep and wide influence pure and

orthodox school dominated all other ways of feeling and thinking. During his period Hanbalite school flourished and prevailed because of its strict adherence to the Book and Hadith alone. His sermons and writings played a pivotal role in establishing true and pure Faith as enjoined by the *Shari'ah.*

His book, *Kitab ul-Mauzu'at*, contains his cheif work on Hadith. In this book he highlighted all weaknesses and spuriousness of Hadith and took out right from the wrong, true from the false. By exposing the fallacies of the heretics and innovators, he performed an invaluable job.

Another book of outstanding value is *Talbis-o-Iblis* which presents a critical study of the then Muslim society and brought to light weaknesses, misconceptions and aberrations which had given birth to different vices. This book is a glaring example of the panoramic character of his writings.

The entire population of Baghdad suspended its work to attend his funeral prayers. Innumerable people were found sobbing for the departed teacher.

7. Syed Amir Ali

(1849-1928 C.E.)

Syed Amir Ali was a great personality of his age and served the Muslim *Ummah* and particularly the Indian Muslims at a very crucial stage. He enjoys a distinguished place among the architects of the struggle for independence and the renaissance of Islam in India. His books on Islam, Islamic history, Islamic laws and the feature and character of the Last Prophet (p.b.u.h.) add to not only in Islamics but also in English literature.

Amir Ali was a multi-facet personality and remained distinguished in all walks of life. He went to England as a student but with the distinction of having introductory letters from the Viceroy and the Governor. During his stay in London he took active part in academic, social and cultural life around him. He came into contact with the men of letters and fame and wrote a book in his young age that attracted attention of a wide circle of people.

After coming back to India he took to law practice and achieved success in a short time. He wrote a number of books on Indian and Islamic laws and was appointed judge of Bengal High Court. It was then the highest judicial post that could be offered to a Muslim and Amir Ali was the second Muslim to be installed as a judge. As a judge also he achieved distinction. After his retirement he settled in England and became a part of higher echelon of English society. He was admitted as a member of Judicial Committee of Privy council, a prestigious organisation of British Government. This honour is conferred only upon the highest legal authority of British crown.

Not only in legal world but also as a great thinker and historian and *sirah* writer he distinguished himself and his books were

received with honour and admiration. His book *"Spirit of Islam"*, has been regarded as a masterpiece of modern Islamic literature. He also took part in political activities and joined the rank of Indian Muslim leadership.

During the last quarter of the ninteenth century Amir Ali was one who knew British mentality, way of thinking, national traditions and political ideologies more and more. His knowledge of the British society was deep and personal.

Syed Amir Ali belonged to a respectable and well-to-do family. They were among the offsprings of Imam Ali Raza. When Nadir Shah invaded India in 1739, his troops included one Khurasani regiment as well. That regiment was under the command of Ahmad Afzal Khan who happened to be the ancestor of Amir Ali. At the time of the departure of Nadir Shah, Mughal ruler Muhammad Shah put before the former his desire to keep Ahmad Afzal Khan attached to his court and he acceded to his request.

Nadir Shah had left Mughal rule shattered and disintegrated. As a result of the inherent weakness, Marathas raised their heads and took to loot and plunder. After sometime they made an advancement towards Delhi. The royal army was in a state of disruption. Ahmad Afzal and his son Muhammad Tahir tried his level best to repulse the attack of Maratha forces but suffered defeat and took a flight from Delhi to Lahore. Afzal Khan died in a short time.

During the same period Nawab Shujaud'daula became the ruler of Awadh and he offered a service to Muhammad Tahir, the son of late Ahmad Afzal Khan. Thus his family settled in Lucknow. Mohan, Bilgram, Hillor and Barha were those days main centres of Syed families. Hence people arriving from outside used to choose any one of these centres to settle in. Muhammad Tahir preferred Mohan to all others which falls in district Unnao near Lucknow.

In the third battle of Panipat in 1761 A.D. Ahmad Shah Abdali shattered the Power of the Marathas for ever. During this battle Shujaud'daula had also sent his reinforcements to Ahmad Shah Abdali and Muhammad Tahir was one of the commanders. Mansur Ali, the son of Muhammad Tahir, who was popularly known as

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Nadir Shah had left Mughal rule shattered and disintegrated. As a result of the inherent weakness, Marathas raised their heads and took to loot and plunder. After sometime they made an advancement towards Delhi. The royal army was in a state of disruption. Ahmad Afzal and his son Muhammad Tahir tried his level best to repulse the attack of Maratha forces but suffered defeat and took a flight from Delhi to Lahore. Afzal Khan died in a short time.

During the same period Nawab Shujaud'daula became the ruler of Awadh and he offered a service to Muhammad Tahir, the son of late Ahmad Afzal Khan. Thus his family settled in Lucknow. Mohan, Bilgram, Hillor and Barha were those days main centres of Syed families. Hence people arriving from outside used to choose any one of these centres to settle in. Muhammad Tahir preferred Mohan to all others which falls in district Unnao near Lucknow.

In the third battle of Panipat in 1761 A.D. Ahmad Shah Abdali shattered the Power of the Marathas for ever. During this battle Shujaud'daula had also sent his reinforcements to Ahmad Shah Abdali and Muhammad Tahir was one of the commanders. Mansur Ali, the son of Muhammad Tahir, who was popularly known as

Manawwar Ali Khan joined the Court of Nawab Asifud'daula. Mansur Ali was the grandfather of Amir Ali. In 1820 A.D. Mansur Ali Khan died fighting with a rebellious Raja. His teenaged son, Sa'adat Ali was given to Hakeem Sirajuddin, the brother-in-law of Mansur Ali for upbringing, education and training who was a physician by profession.

Sa'adat Ali, the father of Amir Ali, was imparted *tibb* (science of medicines) by Hakeem Sirajuddin who was then a royal physician. But Sa'adat Ali Khan declined to adopt it as profession. He could not stay at a place for a long time. After the death of his wife, Amina Begum, he left his house and passed several years in wandering here and there. During his sojourn he stayed at Sambhal for a short period and married the daughter of Shamsuddin Khan, a respectable man of the locality.

Sa'adat Ali died in 1856 when Amir Ali was only 7 years old with a younger brother. Now the responsibility of bringing up and education of his sons fell to the shoulder of the surviving mother who performed her duty adequately. She was a noble and religious lady. Hence she took special care of inculcating Islamic values in her sons. Amir Ali was greatly influenced by his mother and her role in moulding character was appreciably mentioned in his autobiography.

Amir Ali was born in Chansura on April 6, 1849 A.D., a place at the bank of river Hoogly. He passed his early childhood days here. Although his family was not very affluent but it was well-to-do.

He loved to collect and read books right from his childhood and he spent all his money on books. He read good books on various subjects regularly with a planning with the result he acquired deep knowledge in younger age.

His early education began from home. Later on he was sent to a college in Hoogly. But he was tutored in Urdu, Persian, Arabic and theology at home by a Maulvi. Amir Ali had a very fine literary taste. During his school age he had studied English literature in abundance. He had gone through *"Decline and Fall of Roman*

Empire" by Gibbon, most of the books from Shakespare, *"Paradise lost"* by Milton and his other poems. A greater part of Shelly's works he had learnt by heart and the works of poets like Byron, Keats, Thomos More, Long Fellow and others were well-known to him. Writings of Johnson Litton and Thackery and most of the novels of Walter Scott were read by him. Besides this, he made deep study of the history of Eurpoe and the history of the American war of Independence and his study about Eastern culture and civilization was profound.

From Hoogly College Amir Ali obtained degrees of B.A. and M.A. His subjects in M.A. were History and Political Science and he was the first student to obtain M.A. in these subjects. The principal granted him scholarship for two years and during this period he obtained law degree and began law practice.

Lord Cumberley had arranged scholarships for meritorious Indian students for higher studies in England. He took the scholarship and left for England in December 1868. He took admission in Inner Temple. He had deep interest in law and achieved distinction in his law study and he was awarded the degree of Bar-at-law on January 27, 1873. He came back to India in February, 1873 and got himself registered at Bengal High Court as an advocate.

When Amir Ali gained eminence as a law practitioner, Calcutta University appointed him lecturer in Muslim law and was awarded Fellowship of Calcutta University in 1874 and Tagore Professorship of law the same year.

Amir Ali was a far-sighted person and a man of extraordinary insight and understanding. He knew very well the policy, political ideologies and thinking tendencies of the British rulers. After deep study and thought he had come to the conclusion that India would soon start political struggle and the British rulers would grant political rights gradually and the communities armed with unity, organisation and political sense would take advantage of the opportunities.

Although there was no major political organisation in India nor

Indian National Congress was formed by the Britishers, the Hindus were feeling the need of such a political organization. They already had small bodies and were planning a big organisation. Under the British rule the economic condition of the Hindus was strong and politically they were moving ahead. The economic and political conditions of the Muslims were worsening day to day. They were on the brink of losing their national identity. In such a situation Amir Ali thought of forming a national political organisation to safeguard their national rights.

It was the time when the Muslims of India had two major problems---modern education and political organisation, and Amir Ali was well aware of both of them. He was opposed to the view that Muslims should pay their sole attention to acquiring modern education and keep themselves totally aloof from political activities. To him only modern education was not enough; it was the need of the hour to train them politically. Hence he wanted to form such a country-wide organisation which could represent the Muslim Community as a whole with its branches in all provinces, districts and various other places. Thus his dream materialised in the form of National Muhammadan Association set up in Calcutta in 1870.

During his stay in England in 1880, Amir Ali came into contact with a number of people and some of them became his friend. On July 16, 1880 he came across an English lady Isabela in a party and he was much impressed with her. Gradually she became the queen of his dream. After four years he married her in 1884.

Amir Ali and Isabela had great harmony in their thoughts and their conjugal life remained full of joys. They had two sons--- Waris Amir Ali and Tariq Amir Ali. Waris was born in October 1886. He was educated at Oxford and remained attached with Indian Civil Service till 1929. Tariq was born in June 1891 and was also educated at Oxford and his Bar-at-law degree from Inner Temple. From 1931 to 1944 he served as a judge of Calcutta High Court. Both of them married English ladies.

The general condition of the Indian Muslims was deteriorating during the British rule. Amir Ali was quite anxious to see them in

a sad plight. He took an all-round view of the situation and wrote an article which was published in *''Nineteenth Century''* in 1882. On the basis of this article a memorandum was prepared by National Muhammadan Association to be presented to Lord Ripon, the Viceroy of India who considered it sympathetically. On March 5, 1855, a resolution was passed by the Government to grant rights to the Muslim Community. It resulted in the decisions of the Punjab Governor Sir William Ithison's ten educational scholarships and Bengal Lieutinent Governor, Sir Revers Tomson's 120 for the Muslims. These scholarships played a significant role in providing higher education to Muslim meritorious students.

In 1890, Amir Ali was appointed judge of Bengal High Court. It was a great honour for him as he was the second Muslim after Syed Mahmud who was installed in such a high post.

In 1889, Amir Ali wrote his well-known *''Short History of the Saracens''* which narrates the story of rise and fall of the Muslims in three continents---Asia, Africa and Europe. It is very useful for those who want to study Islamic history. This book was followed by *''Spirit of Islam''*, published from London in 1891, which provides study of Islam as a world religion. It tells in a comprehensive manner about the status of Islam among world religions and how it shows the way to mankind and brings about mental and moral changes for the better.

There arose a difference of opinion between Amir Ali and Syed Ahmad Khan in regard to Muslim's participation in politics and their forming of any political organisation. But both of them agreed on imparting modern education to Muslims. Hence Amir Ali had deep interest in the College established by Sir Syed and the Muslim Educational Conference. He had also presided over the Muslim Educational Conference in 1899. Amir Ali was of the opinion that for running Muslim educational institutions any permanent source of income was quite essential, because, such a magnificent task cannot be performed by public contributions. He, therefore appealed in his presidential address to organise Muslim Trust Properly to run Muslim educational institutions on proper lines. He said that in almost all Muslim countries these trusts played a very significant

role in promoting education, and the Muslims would entrust large pieces of land and property to these trust with the same purpose in view. Now quite a number of such trusts had gone out of the hands of Myslim Community. The Muslims should, therefore, make a demand on the Government to regularise Muslim trust and manage it in a way that non-Muslims could not use it for promoting their own interest. These trusts should be used as an endowment for setting up and running Muslim educational institutions.

In this address, Amir Ali had stressed on imparting education to women also. Unlike Sir Syed, Amir Ali was of the view that in case of ignoring education of women, half portion of the total potential of the Muslim Community would go unused and wasted. Moreover it will bring about decay and disruption in the Muslim society as a whole because educated Muslim youths will cease to marry uneducated and illiterate girls. In case such a marriage takes place, it will soon break due to lack of mental, psychological and social adjustments and emotional harmony. Hence, in order to keep good and smooth family and social relations and to put Muslim society on the road to progress and prosperity both the Muslim boys and girls should be imparted modern education.

Amir Ali was an outstanding personality of his time. With his death on August 3, 1928, a vacuum was created in the national, academic, social and welfare activities of the Muslim *Ummah* inside and outside.

8. Allama Hamiduddin Frahi

(1863-1930 C.E.)

Maulana Frahi was a man of sterling qualities of head and heart. He had so many aspects of light and learning embodied in his person that one can do nothing but express wonder over this unique gift of Almighty Allah. He had in him most beautiful and balanced mixture of the old and new values. His simplicity, purity, sense of divinity, piety, God-consciousness, absorbing prayers were all far away from name and fame. His aloofness and detachment from this world of comforts and luxuries reminded one of the pure and simple lives of pristine purity and God- consciousness of our well-guided elders. His extensiveness in writings, vastness in subjects he wrote on and the deep study, expert opinion and depth of knowledge set everybody at wonder.

Although Maulana Frahi did justice to whatever he touched but his main field of interest was Quranic literature. He had utmost love with the Book of Allah. It was this Book which became, the centre of his interest and attention and he entrusted his whole life to the reading, reciting, studying and pondering over the meaning of every letter of this matchless Book. Whatever he wrote was based on his effort to make the spirit of the Qur'an known to one and all.Understanding of the Qur'an became the sole objective of his life. He lived with the Qur'an and lived for the Qur'an.

Even the superficial observation of his life and activities show beyond any doubt that right from his childhood he walked alone and had his distinctive outlook and way of thinking, feeling and acting. Almighty Allah also arranged for him opportunities and avenues for flourishing and going ahead in life. He memorised the Holy Qur'an at the tender age of 10; acquired knowledge of Persian

role in promoting education, and the Muslims would entrust large pieces of land and property to these trust with the same purpose in view. Now quite a number of such trusts had gone out of the hands of Myslim Community. The Muslims should, therefore, make a demand on the Government to regularise Muslim trust and manage it in a way that non-Muslims could not use it for promoting their own interest. These trusts should be used as an endowment for setting up and running Muslim educational institutions.

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language and literature at 11; and became well-versed in Arabic language and literature and Islamic insight and understanding; and scholars like Maulana Farooq Chiryakoti, Maulana Abdul Hai Frangimahli and Maulana Faizul Hasan Saharanpuri contributed immensely to his wealth of learning.

But what he acquired from these men of light and learning was not enough to make him equal to the task ahead.He could not fulfil his mission without drinking deep from the fountains of modern sciences, philosophy and contemporary disciplines. Unless modern scientific development in human knowledge is kept in view, one can't keep his finger successfully on the pulse of modern age. Western thinkers, philosophers and scientists were making deep research work in Islamics with the sole purpose of digging out weaknesses in Islamic principles and outlook. Thus one can't answer their spiteful accusations against Islam and its principles, tenets and values.

Hence Maulana Frahi plunged into seeking deep knowledge of modern thought. For achieving this he left for Aligarh and remained there for a long period of ten years from 1885 to 1895 C.E. When he arrived in Aligarh the whole atmosphere was bubbling with the light of learning and modern thoughts. Young generation from all corners of the country was rushing toward Aligarh for imbibing some light from this power-house. Thus Maulana Frahi drank deep from this fouhtain of Islamic culture and Western thought.

He wanted to present Islam in a new perspective. From his study, experience and observation he arrived at the conclusion that the need of the hour was to spread pure Quranic knowledge and understanding and this is the only way of pulling the Muslim Ummah out of the life of disgrace and degradation. For achieving this magnificent aim he chalked out a master plan based on three factors.

First of all he felt the necessity of writing a new commentary on the Holy Qur'an and the Muslim Ummah is bridged and the looseness in the relation between the two is removed. The Muslim Ummah should be brought closer to the Book of Allah in thought

and practice.Although he could not find time to write commentary of the entire Qur'an, but he wrote the commentary of a few *Surahs* which could work as a model for the complete work from any other quarter.

The second ingredient of his academic and reformative scheme was the purification and reconstruction of Islamic thought and knowledge. His deep insight had brought to light the secret of moral degradation and decay in thought and action of the Muslim Ummah. Un-Islamic thoughts and cultural elements made inroads into the body of Islamic principles and way of life and the Muslims, unfortunately could not detect them. These un-Islamic thoughts and practices had become a part of Islamic values so much so that they had become quite indistinguishable. This malady was eating into the vitals of Islam. Hence there was no remedy for getting rid of these injurious elements. Hence it was but essential to reconstruct Islamic thoughts on the basis of the sound knowledge of the Qur'an. Although he could not get respite for this gigantic plan to be completed but he had performed the foundation work right during his lifetime. He had behind him the entire outline of his plan. The work of Islamisation of knowledge is going on a global scale these days, but Maulana Frahi had felt the need of such a work about a century ago. He wanted to eleminate un-Islamic values from the Islamic society.

The third and the last phase of his revolutionary movement was radical changes in the educational system. He wanted to devise an Islamic syllabus in a manner that the Quranic literature remained at the base and nothing could take its place. All other sciences and disciplines should be made to circle round the Qur'an.

It was the good fortune of Madrasat-ul-Islah that Maulana Frahi chose it for his experiment. This madrasah was established in 1908 under the reforming movement named Anjuman Islah-ul-Muslemin which was formed in 1906 to bring about reform in the religious and social life of the Muslims. Maulana was attracted to it right from its beginning. He became its secretary in 1916 and remained in this position till the last moments of his life. He made this

madrasah a laboratory for his educational experiments. According to his syllabus the Qur'an was the basis of all educational activities followed by *Hadith* and *Fiqh*. Useless books of logic, philosophy and theology should be excluded from the courses of study. Instead Arabic should replace them. Teaching of *Hadith* should be above all sectarian standpoint. While teaching *fiqh*, war of words, attitudinal squabbles and fanatical bickerings should be avoided. Teaching should be lecture-based. English should be taught according to the need. If circumstances permit, some sort of training in manufacturing may be given. Moreover, the duration and cost of education should be less and less. The unique feature of his scheme was that he envisaged an educational institution where Hanafi and Ahle-Hadith sit together for study and overlooking superficial differences they should all follow the path of the pure and pious elders and useless mutual differences should be set aside. This madrasah should run with the resources collected from the Muslim Ummah and kept out of the influence of the government of the time. Simplicity and contentment must be at the root of all educational activities. In short, Maulana Frahi had an educational plan which could fulfil the demand of modern time maintaining intact the pristine spirit of Islam.

Mujaddid Alaf Thani, in a letter, observes that for the understanding of the Qur'an the fundamental condition is that one should be conscious not of his knowledge but of his unawareness. He should study the Qur'an keeping in view that he knows nothing and he is compelled to seek guidance from it. And if he goes through the Book of Allah having in mind that he also has some knowledge then the danger is that he will try to seek support from the Qur'an for his own whims and understanding. This he will possibly follow his own concept rather than that of the Qur'an. In this way he will remain unaware of the deep meaning of the Qur'an despite studying the Qur'an.

Maulana Syed Abul Ala Maududi has emphasised that if one wants to understand the Qur'an in true sense, he should come out of his study and convey the message of the Qur'an to the common people. And even today he will come across all the phases and

stages which the Qur'an seeks to state. He will face the same situation which was faced by the Faithfuls of the earliest period which the Qur'an mentions every now and then. In this way alone the inherent meaning of every *ayah* of the Qur'an will stand cleared.

Allama Hameeduddin Frahi felt that large-heartedness, broadmindedness and far-sightedness are necessary factors for understanding the Qur'an. Unless one is above all kinds of narrow-mindedness and prejudice, he can't learn anything from the Book of Almighty Allah.

Alamma Frahi was the man of many illustrious qualities but the one very high among them was his sensitiveness. His sense was very deep and delicate. He was like a sensitive instrument which records even the slightest thrill in the atmosphere. This inherent trait of Maulana Frahi opened for him new vistas of the Quranic knowledge and many dark corners came to light.

This characteristic of the Maulana the attributes of Almighty Allah, he has been bestowed with knowledge, power, life and many other blessings. He is given kindness and anger and loves justice by nature. And all these traits have been created to make him able to run the system of the universe. But the basic quality that Man has been conferred upon is 'mercy'. It is because the universal system cannot run without 'Mercy' of Allah and this sterling should be adopted by Man to keep the system going in a balanced manner. If justice is not maintained balance is disturbed. But this justice must have a merciful stance. Maulana Frahi says:

> "The Mercy of Almighty Allah resolved to create and for the completion of His Mercy he accomplished His Blessings. And for the accomplishment of Mercy, He brought to life such a creation upon whom His Blessings may come to an end."

Maulana further writes:

> "Almighty Allah has made *Shariah* a mercy for those who act and put his life and progress into it. Hence it is the best favour and sustenance."

Man has only the gesture of thanksgiving in return for all His Favours, Blessings and Benedictions and Man has been filled with this feeling. To Maulana the real meaning of this act of thanksgiving is to give the Favours of Allah their right place and make their use in the proper way. It is the right way of evaluating Favours of Allah.

9. Allama Shibly Nomani

(1857 - 1914 C.E.)

Maulana Shibli, whose full name was Muhammad Shibli, was born at Bandol, in the outskirts of Azamgarh (U.P) in May, 1857. He was the eldest son of his father. He was born with silver spoon in his mouth. But Shibli was not fortunate enough to pass a peaceful life. His joys and comforts were short-lived. His father married another woman during the lifetime of his mother. And with the second marriage the bright sun of the family was eclipsed.

Shibli and his mother were adversely affected with this event. His mother passed the rest of her life in deep grief. Most of the time she kept weeping and, at last, she passed away from this world of sorrows and sufferings. Shibli loved his mother too much and he was very much annoyed with this act of his father. He never talked to his step-mother and never went to her house.

This event created a rift between Shibli and his father. Now the only refuge from these adversities of life was his educational life. He indulged more and more in his studies. Since he was both intelligent and diligent he showed good results and drew the attention of his teachers. So the joy he could get at home was available for him within the four walls of his madarsah.

Shibli took the lessons in the Holy Quran and some Persian books in his village Bandol. Later he was admitted to an Arabic Madarsah. After a few days he was sent to Madrasah Hanfiah in Jaunpur. Thereafter his father sent him to Maulana Muhammad Farooq Chiryakoti at Gazipur. After sometime the attachment of Maulana Chiryakoti with his pupil, Shibli, drew him to Azamgarh where he joined as a teacher in the madrasah established by the father of Shibli and other dignitaries in Azamgarh. About 1873, he

became the headmaster. Shibli was chiefly taught by Maulana Chiryakoti and he played a very vital role in building the future life and career of Shibli.

After finishing his education in Azamgarh, Shibli left for Lucknow to obtain some knowledge from Maulana Abdul Hai Firangimahli but his deep sense of criticism could not allow him to learn anything from him. He, therefore, left Lucknow without even beginning his lessons. From Firingimahal Lucknow, Maulana went to Rampur to obtain something from Maulana Irshad Husain Mujaddidi. He joined his circle of study and learnt a lot from him in fiqh. But Shibli could continue only for a year. However, he was much impressed with the erudition of Maulana Irshad Husain.

From Rampur, Shibli came back to Azamgarh, but his thirst for knowledge did not allow him to go on peacefully. Hence his next destination was Lahore to drink deep from the academic fountain of Maulana Faizul Hasan, Saharanpuri, a professor in Oriental College, Lahore.

Although Maulana Shibli had achieved distinction in religious and ancient style of education but so far as earning of bread was concerned it all looked fruitless. Arabic education could not help him in coping with the pace of time.

Shibli's formal education came to an end when Shibli set out on Hajj journey with his father and other relatives. He came back from Makkah in a few months. But he had to wait for a job for six or seven years.

Even after returning from Hajj Shibli did not want to abandon the world of study but his father insisted on to step in the worldly life. Although he did not cut his relation off from books but, however, he surrendered before the order of his father. From then on he began his struggle for earning bread. But when failed in his mission even after two or three years, his father asked him to appear at the law examination. After some preparation he appeared at the examination in 1879 but he failed in his first attempt which his younger brother, Mehdi passed in the same examination.

It was a great shock for Maulana and he appeared at the law examination for the second time with much preparation. He passed his law examination in 1881 and started his practice in Azamgarh. But this profession was not upto his liking and hence he said good-bye to it.

But inspite of his failures in various jobs he never for a moment lost hope in his bright future. It was because his failures were not the result of his lack of ability. It was only because of lack of interest. His interest lay somewhere else.

In 1882, a post of Assistant Professor of Arabic fell vacant in Aligarh College. Shibli also applied for the post with the recommendation of Maulana Faizul Hasan Saharanpuri from whom Sir Syed had taken lessons in Arabic.

Shibli was called to Aligarh and he took his charge on February 1, 1883. Although he was not satisfied with a meagre monthly income of rupees forty per month, but when he found access to the big library of Sir Syed and a new world of knowledge came before his eyes, his sense of deprivation disappeared. His new environment at Aligarh was to play a pivotal role in building his career as a writer and thinker renowned.

When Shibli arrived at Aligarh, he had intelligence,ambition, determination and undaunted will to work. He had deep love with religion and learning. Both his prose and poetry radiated literary taste. But all these abilities and capabilities were being spent on the wrong lines . But Aligarh changed the course of his thinking and writing. Even his target was changed.

Aligarh was then the greatest academic confluence of the East and the West. The best minds of both the world had assembled there. Books on Islam or on Islamic countries which were published in Western countries were sent to Aligarh first of all. Sir Syed had also made good collection of such rare books during his stay in England. Indian religious scholars were generally unaware of those books. But Aligarh made Shibli able to find access to those extraordinarily valuable books. He also came to know about the

academic researches and thoughts of the Western nations.

Besides those books there were the printed books of Egypt and Syria. Indian religious scholars had been in contact with Persia and Hijaz but they always ignored Egypt. But Egypt had then become the academic leader of the Arab countries. During the last half of the nineteenth century, if Istanbul was supposed to be the political centre of Islam, Cairo should have been declared the academic centre. But Indian religious scholars were unaware of their academic efforts and achievements. Shibli was fortunately the first to come into contact with the new books in Arabic coming from Egypt. It was the gift of Aligarh.

These books widened the academic scope and mental horizon of Maulana Shibli. But he not only acquired knowledge from books alone, he came into contact with some such academic celebrities also who were illuminating the world of thought and literature. Arnold was one of them. Professor Arnold stayed in Aligarh for years and he remained very close to the student community. But it was Shibli who absorbed the rays of academic learning more than any of his student.

But Maulana Farooq Chiryakoti did the groundwork on which Sir Syed raised the building. It was the former who guided him during his formative years, but his contact with Sir Syed changed the course of his academic life. Arnold had arrived at Aligarh in 1888 after the publication of Al-Mamun. By that time Shibli's outlook and current of thought had already taken a new turn. Sir Syed had already paved the way for him to go ahead with his mission. In order to keep him close Sir Syed accomodated him in a part of his bungalow. Having seen true sense of light and learning in him, Sir Syed wanted to have discussions with him on various academic subjects. Most often Sir Syed would dine with him and sit together for hours. In fact, Sir Syed's company itself was a school which brought about many revolutions.

Sir Syed not only gave him valuable books to read and add to his knowledge but inculcated in him fondness for history and biography. Sir Syed had deep interest in Islamic relics from the very

beginning. His *"Aasarus' Sanadid"* although written in old fashion is still the fund of information on the subject. Sir Syed edited three most important books on Islamic India i.e., *Aa-in Akbari,* Tuzke *Jahangiri* and *Tarikh Firoze Shahi* of Burni. Shibli received from Sir Syed true love for Islamic history.

However, it was not a one way traffic. Shibli too contributed a lot to the academic atmosphere of Aligarh College. Apart from his academic duties he served the college in many other ways and added to its name and fame.

In regard to education for Muslims Shibli arrived at the conclusion after a long and bitter experience that there should be a mixtures of ancient and modern systems of education. During this period he made journeys to Turkey, Syria and Egypt. Although it was an itinerary for the purpose of visiting various libraries and collecting desired matters for Al-Farooq its another purpose was to study educational system of those countries also. But Shibli was left disappointed with their system of education and his dream of bringing about a revolutionary change in educational system of Muslim India was shattered into pieces.

Now he turned to his real mission i.e., biographies of the "Heroes of Islam." The first biography that saw the light of the day was *'Al-Mamun'*. It was followed by *'Seerat-un-Noman'*, *'Al-Farooq'*, *'Al-Ghazali'*, *'Sawaneh Maulana Rome'* and finally *'Seerat-un-Nabi'* in incomplete form besides many other books, treatises and articles on various subjects-- literary religious, his torical and biographical.

But Shibli and Sir Syed could not see eye to eye on basic approach to a number of issues. One reason of difference between the two was that Sir Syed had the weakness of not putting with opposition on any point. The second reason was that Sir Syed had the panacea for all ailments of social life that Muslims should become English in all affairs of life besides religion. The third reason was that during the last days Sir Syed had a deep desire to have his biography written and that too by Maulana Shibli, but the latter would save the situation. Moreover, Sir Syed was of the

academic researches and thoughts of the Western nations.

Besides those books there were the printed books of Egypt and Syria. Indian religious scholars had been in contact with Persia and Hijaz but they always ignored Egypt. But Egypt had then become the academic leader of the Arab countries. During the last half of the nineteenth century, if Istanbul was supposed to be the political centre of Islam, Cairo should have been declared the academic centre. But Indian religious scholars were unaware of their academic efforts and achievements. Shibli was fortunately the first to come into contact with the new books in Arabic coming from Egypt. It was the gift of Aligarh.

These books widened the academic scope and mental horizon of Maulana Shibli. But he not only acquired knowledge from books alone, he came into contact with some such academic celebrities also who were illuminating the world of thought and literature. Arnold was one of them. Professor Arnold stayed in Aligarh for years and he remained very close to the student community. But it was Shibli who absorbed the rays of academic learning more than any of his student.

But Maulana Farooq Chiryakoti did the groundwork on which Sir Syed raised the building. It was the former who guided him during his formative years, but his contact with Sir Syed changed the course of his academic life. Arnold had arrived at Aligarh in 1888 after the publication of Al-Mamun. By that time Shibli's outlook and current of thought had already taken a new turn. Sir Syed had already paved the way for him to go ahead with his mission. In order to keep him close Sir Syed accomodated him in a part of his bungalow. Having seen true sense of light and learning in him, Sir Syed wanted to have discussions with him on various academic subjects. Most often Sir Syed would dine with him and sit together for hours. In fact, Sir Syed's company itself was a school which brought about many revolutions.

Sir Syed not only gave him valuable books to read and add to his knowledge but inculcated in him fondness for history and biography. Sir Syed had deep interest in Islamic relics from the very

beginning. His *"Aasarus' Sanadid"* although written in old fashion is still the fund of information on the subject. Sir Syed edited three most important books on Islamic India i.e., *Aa-in Akbari,* Tuzke *Jahangiri* and *Tarikh Firoze Shahi* of Burni. Shibli received from Sir Syed true love for Islamic history.

However, it was not a one way traffic. Shibli too contributed a lot to the academic atmosphere of Aligarh College. Apart from his academic duties he served the college in many other ways and added to its name and fame.

In regard to education for Muslims Shibli arrived at the conclusion after a long and bitter experience that there should be a mixtures of ancient and modern systems of education. During this period he made journeys to Turkey, Syria and Egypt. Although it was an itinerary for the purpose of visiting various libraries and collecting desired matters for Al-Farooq its another purpose was to study educational system of those countries also. But Shibli was left disappointed with their system of education and his dream of bringing about a revolutionary change in educational system of Muslim India was shattered into pieces.

Now he turned to his real mission i.e., biographies of the "Heroes of Islam." The first biography that saw the light of the day was *'Al-Mamun'*. It was followed by *'Seerat-un-Noman'*, *'Al-Farooq'*, *'Al-Ghazali'*, *'Sawaneh Maulana Rome'* and finally *'Seerat-un-Nabi'* in incomplete form besides many other books, treatises and articles on various subjects-- literary religious, his torical and biographical.

But Shibli and Sir Syed could not see eye to eye on basic approach to a number of issues. One reason of difference between the two was that Sir Syed had the weakness of not putting with opposition on any point. The second reason was that Sir Syed had the panacea for all ailments of social life that Muslims should become English in all affairs of life besides religion. The third reason was that during the last days Sir Syed had a deep desire to have his biography written and that too by Maulana Shibli, but the latter would save the situation. Moreover, Sir Syed was of the

opinion that Muslims must not receive another kind of education except the modern English education. He thought that oriental disciplines and Arabic education would stop Muslims from making any progress. The above reasons of difference of opinion between Shibli and Sir Syed were cited by Syed Sulaiman Nadwi, the disciple of the former. But some people have disputed of the ways for the two.

Maulana Shibli came to Nadwah in 1905. He brought about pleasant changes in the system of education. However, Shibli served Nadwah more from his pen.

Although Maulana Shibli put his hand in various spheres of activities, but he was first and the last a writer. He contributed richly to *'Al-Nadwah'* the official organ of *Darul-Nadwah*. He also served *'Al-Nadwah'* as an editor from August 1904 to May 1912. Through *'Al-Nadwah'* Maulana Shibli trained a number of young writers. Syed Sulaiman Nadwi, Maulana Abdus 'Salam Nadwi' and various others who began from *'Al-Nadwah'* and later on became renowned writers.

Hard continuous labour and frustrations exerted adverse effect on his health. But his pen did not stop because it was forceful, restless and untiring. His ailments went on multiplying. His heart became very weak. But even in this state of physical and mental weakness Maulana Shibli was restless for completing his huge project of writing *'Seerat-un-Nabi'*. At last he bade fare well to this mortal world on November 18, 1914.

10. Syed Sulaiman Nadwi

(1884-1953 C.E.)

Azimabad in Bihar has been producing good men. Many settlements of men of noble birth and lineage have been in its environs and suburbs and many great souls and men of light and learning have raised from their soils. Among them is a village called Desna where an ancient family of Syeds was living whose ancestors had come to India with Shahabuddin Ghori. Mir Hasan, a saint from that family came to Bihar sometimes before the period of Akbar and settled at Desna. Syed Sulaiman Nadwi belonged to this very family.

Syed Sulaiman was born in November 1884. He received his first lessons in the family *maktab* from a village teacher, Maqsood Ali. He learnt elementary Arabic and Persian from his elder brother Syed Abu Habeeb who was about 18 or 19 years elder than Syed Sulaiman.

Syed Abu Habeeb had received education from Hafiz Abdullah Ghazipuri and his pupil Maulana Shah Ne'amat Ali Phulwarwi. Hence he was dominated by the influence of *Tauheed* and *Sunnah*. Those days the women of Desna also practised innovations like other women of India. Syed Abu Habeeb would deliver sermon before the women once a week to bring about reforms in them. Syed Sulaiman was then of tender age. Hence he used to read *'Taqwiyatul Iman'* of Maulana Isma'il Shaheed to the women and Syed Abu Habeeb explained its meaning from behind the screen. Thus Syed Sulaiman had the deep impress of the Qur'an and *Sunnah* upon his heart from an early age and true Islamic creed gained ground in his mind He himself writes:

"This (*Taqwiat-ul-Iman*) was the first book which taught

me true religion and taught in such a manner that during my further studies scores of storm broke out many times my heart was stormed, but what had taken root could not be uprooted."

In 1898, Molvi Syed Abu Habeeb left for Makkah to perform Hajj hence his study at Desna came to a halt. So he went back to his father Hakeem Syed Abul Hasan in Islampur. His father sent him to Maulana Shah Mohiyiddin at Phulwarisharif.

It was the time when the movement of *Majlis Nadwatul Ulema* was at its zenith. Under the influence of this movement Shah Imdadullah Mahajir Makki's caliph Maulana Shah Munawwar Ali established in Darbhanga a *'madrasah'* on the pattern of Nadwatul Ulema. Hence after one year stay at Phulwari Syed Sulaiman was sent to Darhanga in 1899 where some of his relatives were living from before. He was admitted to Madrasah Imdadia.

In 1899, a conference of Nadwatul Ulema was held in Patna which was very magnificent in the history of Nadwatul Ulema. It was attended by Syed Sulaiman, his father and other relatives. They became so much impressed that it paved the way for Syed Sulaiman's admission to the madrasah of Nadwatul Ulema in Lucknow.

Syed Sulaiman took part less and less in extra - curricular activities and devoted most of his time to study.

At Nadwah Syed Sulaiman came into contact with Maulana Shibli Nomani and both were attracted to each other in their own capacity. Syed Sulaiman was first appointed sub-editor of Al-Nadwah, the official organ of *Darul Nadwah* whose editors were men like Maulana Shibli and Maulana Habibur Rahman Khan Sherwani. Later on, Maulana Shibli appointed him a teacher of Arabic language in the Darul-ulum Nadwatul Ulema. It was this period when Syed Sulaiman drank deep from the academic fountain of Maulana Shibli. Shibli would also take some miscellaneous work from him.

Maulana Shibli had started his work on his monumental work

Seerat-un-Nabi in 1903, but adverse situations put obstructions again and again. He set up an office and appointed English translators for the purpose. For Arabic he kept Maulana Syed Sulaiman Nadwi with him. He had to collect materials related to *Seerat* from Arabic books. He was then transferred from teaching to the staff of *Seerat*.

Among his works the greatest was that of *Darul-Musannifin*. Although it was founded by Allama Shibli but he passed away before his dream could materialise. It was set up at a time when it was most needed.

Every student and reader of history knows well about the services of the Muslims in the field of arts and learning. They created new spheres of learning and developed ancient ones in a way that they looked new. There was not a branch of knowledge where they failed to contribute anything substantial. They had valuable books on almost every subject. In fact, Muslims were the bridge between the ancient and modern learning. Had they not protected ancient knowledge and developed it substantially, modern knowledge would have been non-existent. But the decay in general condition led to decay in academic field also. What to speak of creative and innovative work, they lost the ability and capability of benefitting from the arts and learning created, nourished and developed by their ancestors. It was not the state of affairs in India alone, the entire world of Islam showed the same spectacles.

The Western thoughts and intellectual progress had changed the old values and brought about revolution in every sphere of thought and learning. Religion, history, culture, arts and knowledge and almost everything suffered change. Thoughts and creed were being weighed in the scale of knowledge and reason. Modern education and culture were affecting our new generation and modern educated youths adversely because they happened to be unaware of their religion and history.

Our religious scholars and guides were passing through a state of unawareness and insensitiveness. The religious writers were unable to lead the new generation on the tracks lighted by modern

thought. They were mostly engaged in writing new commentaries on old classics. Their abilities were being wasted on superficial debates and unnecessary arguments. They were unknown to the demand of modern times.

But a section among the Muslims recognized the needs of the hour and took to writing books in modern style. Sir Syed, Hali, Shibli, Chiragh Ali and Molvi Nazeer Ahmad etc. were on the vanguard of this caravan. They, with their new forms and ideas in their writings and complations set new models. They also cast their influence on the new generation of writers and brought new writers to light. But, besides Shibli, the main defect with them was that they were so much dominated by Western disciplines and culture that they wanted to mould their culture and manner of living in the same cast. But in comparison to them, Shibli's viewpoint was to present Islamic creed and Islamic history and culture in such an attractive manner that even the opponents were impressed. Thus all his books centre round this basic outlook. Another problem was to enrich Urdu with respect to wealth of expression and gems of thoughts. Moreover, there was dire need of keeping ancient Islamic Sciences intact. Maulana Shibli set up *Darul Musannifin* with the same purpose in view but could not live to see the tree growing. Although Maulana Shibli was no more but his disciples were determined to keep the flag of the organization flying at any cost. A Committee was formed with Syed Sulaiman Nadwi as secretary which decided that the first step should be to make *'Seerat'* see the light of the day. The following eminent celebrities of the country showed their interest in making their contributions to the body: (1) Nawab Imaduddaula Syed Husain Bilgirami, Hyderabad Deccan; (2) Maulanan Habibur Rahman Khan Sherwani, Aligarh; (3) Dr. Shaikh Muhammad Iqbal; Lahore (4) Maulana Abdul Kalam Azad, Calcutta; (5) Molvi Abdul Haq, Secy. *Anjuman Taraqqi-e-Urdu*, Aurangabad; (6) Dr. Syed Mahmud, Barrister, Chhapra; (7) Maulana Abdul Majid Daryabadi etc.

The official organ of *Darul Musannifin* entitled *'Ma'arif'* was brought out in July 1916 to highlight the activities of the body and to make major contribution to the Islamic sciences. It was the only

magazine of its kind and many other magazines tried to follow suit but failed to touch the height *Ma'arif* had set.

Syed Sulaiman's services to Darul-Musannifin and his articles published in *Ma'arif* brought untold fame and popularity to him. Muslims of the country started looking towards him for right guidance. However, he preferred to keep himself with the confines of educational and literary activities.

Syed Sulaiman Nadwi lived a very simple life and had no liking for delicious dishes. He had very simple clothes to wear but believed in utmost cleanliness. During journeys he had no servant with him and did all his work himself.

He was the embodiment of moral principles. Kindness, softness, forebearance, sobriety, humbleness and purity were some of the outlines of his plain but attractive life. Even in anger he remained pacified and expressed himself with full control of mind and choice of words. He never acted roughly and harshly. Inspite of reaching the height of honour and greatness he never showed it in words or gestures.

His constant studies had made his knowledge very deep and vast and turned his mind into a big library. His memory was also very sound and strong and mind organised.

Because of his fathomless knowledge and great qualities of head and heart, Maulana Syed Sulaiman Nadwi achieved a place for him which his mentor Maulana Shibli could not find. Religious scholars believed in his ability and sagacity. He presided over the Calcutta session of *Jami'at Ulma-e-Hind* and All India Palestine Conference held in Delhi. Nadwatul Ulema which proved narrow for Maulana Shibli embraced Syed Sulaiman Nadwi with open heart. Moreover, Ulema of all religious hues took him in high regard and valued his academic and literary services most. Aligarh Muslim University acknowledged his Islamic and literary services by conferring on him the honorary degree of Doctor of Literature. He remained member of the Muslim University Court and its various bodies. English educated class also had deep regard for him. Maulana Md. Ali Johar and Allama Iqbal looked upon him with esteem. Whenever

Dr. Iqbal was faced with any religious problem he would safely turn towards Maulana Syed Sulaiman Nadwi. He also visited England as a member of the *Khilafat* delegation. When the delegation from India went to attend *Mu'tamar Alam-e-Islami* in Hijaz, Maulana Nadwi also was a member besides Maulana Muhammad Ali, Maulana Shawkat Ali, Shuaib Quraishe, who belonged to English educated class; Maulana Nadwi was the leader of the delegation. Moreover, various universities and their departments invited him to adress their seminars and conferences.

This tireless man with stormy resolutions and actions breathed his last in February 1953 at Karachi and buried there.

11. Maulana Abdul Majid Daryabadi

(1892-1977 C.E.)

Maulana Abdul Majid Daryabadi was a multi-faceted personality. As a writer, critic, and a man having deep knowledge of human psychology, modern philosophy, the Qur'an and Sharih, he achieved all-round distinction. He was pure and simple in his habits and manners. He remained regular and punctual in all engagements of life. His life presents a rare example of order, organisation, high principles and lofty ideas. He had a very wide circle of friends, relatives and acquaintances belonging to all walks of life---religious, academic, literary, political. He could make easy adjustments with one and all.

Men of principles and ideals are generally rude, ruthless and impolite but Maulana Daryabadi was polite, flexible, sympathetic, affectionate and highly humanistic in his approach to life and men around him. He was tremendously God-fearing and kind-hearted.

He had devoted his life to the service of religion and humanity and did not budge an inch from his schedule. During his lifetime he saw many revolutionery changes in the world around him, some people changed beyond recognition, others entered the thorny bushes of politics and yet others kept away from the service of humanity to capture power and many of them left the simple and humble life to roll in wealth and luxuries, but the Maulana remained totally unchanged.

One glittering attribute of Maulana Daryabadi was his patronage for learning and literature. Whenever he found a flame of literary ability in anybody he tried to chisel him and carve out a brilliant writer out of him. Thus many raw hands were turned into good writers.

Another quality of his was his welcoming attitude towards each and every one coming across him. He never met anyone from high atitude making anybody look small. He talked everybody with utmost sincerity and depth of heart. He had acute sense of going deep into matters and affairs and subjects of discussion and could discuss anything in great length and to the point.

The struggle for Independence in 1857 was the last bid to restore the lost power but this attempt was crushed with heavy hands by the British ruler as well as indigenous forces For forty years there was none to challenge the foreign power. Sir Syed raised his head as a sliver lining in the darkness of frustration and sense of defeatism. After sometime a whole caravan of freedom. Maulana Abul Kalam Azad, Maulana Muhammad Ali and Maulana Shawkat Ali, Barrister Mazhar-ul-Haq, Maulana Hasrat Mohani, Maulana Zafar Ali Khan and Dr. Muhammad Iqbal, Hakeem Ajmal Khan, Dr. Ansari etc. joined the caravan.

Maulana Abdul Majid Daryabadi also could not keep himself aloof from the stream of political thought and action. When he took up pen in his hand, it was shown due respect. Only those having the courage of using pen like a sword could do this. Maulana Muhammad Ali, Maulana Abul Kalam Azad, Maulana Zafar Ali Khan and Maulana Abdul Majid Daryabadi warmed the whole atmosphere with the heat of their pens. Men like Jamaluddin Afghani, Maulana Muhammad Ali, Maulana Syed Sulaiman Nadwi, Akbar Allahabadi impressed in various ways and played a significant role in moulding his character. He was one of the memorials of mass movement of Khilafat.

During his early days he passed through a period of doubt and suspicion under the influence of Western Philosophy. But his love of truth, righteous approach and right-mindedness restored him to the right path. Very soon he became aware of the glitter and splendour of the Western culture. He now began to hate it and set to self-reform. He turned towards Maulana Husain Ahmad Madani and Maulana Ashraf Ali Thanawi.

Maulana Daryabadi was a voracious reader right from his

childhood. He procured books from his school and other libraries. When he came and settled in Lucknow in 1908 and got admission in college his book reading hobby took a new start on a large scale. During this period he took to writing in various popular dailies and periodicals. After finishing his education he set to writing both in Urdu and English.

In 1928, he began to supervise the *Hamdard* Daily of Maulana Muhammad Ali and brought out his own weekly entitled *"Sach"* from Lucknow in 1931. During the same period he wrote a small treatise entitled *"Faraid-e Taleem"* on the same topic. *''Falsafa-e Jazbat"* and *"Falsafa-e Ijtama"* are the books of the same period. He translated Lecke's *''History of European Forces''* in two volumes under the title *''Akhlaq-e-Europe''* and Buckl's History of Civilization in England in three volumes under the title *''Tarikh-e-Tamaddun-e Inglistan''*. Thus the translations of books became his source of income. During his stay in Hyderabad he completed translation of a History of Europe which was published by Compilation and Translation Department Usmania University.

After coming back to Lucknow from Hyderabad he began a new series in writing and compilation. First of all he published a small book entitled *''Tuhfae Khusrawi''* which was based on the collection of the Qur'an, Hadith and Sa'adi. Besides poetry and literature he studied the thoughts of Western philosophers and British philosophers like Spencer and Mill were on the tip of his tongue. In 1918 he began to study non-Muslim philosophy and Sufism. He went through the English translations of Budhist philosophy, Hindu philosophy, Jain philosophy and that of Geeta. He then brought out a long series of treatises on philosophical and psychological topics; some of them were *Message of Islamic Civiliation, Story of Islamic Civilization, Modern stories of the Prophets.* With ardent labour of six or seven years he brought out the exegesis of the Qur'an in English and Urdu.

In 1958, Dr. Abdul Haq Kurnooli invited him to Madras and Maulana Daryabadi delivered six lectures on the Quranic topics.

His world of faith and creed underwent several changes. During

his childhood and early adolescence he was an orthodox Muslim. From the age of 13, a decline in faith seemed to manifest itself. His study of English books on philosophy, psychology and those launching direct attacks on Islam wavered his faith in Islam. He turned towards atheism. He became a member of the Rationalist Association of London. He then turned a rationalist out and out. However, he remained a Muslim in his social life and kept his relation with the Muslims. From 1909 to 1918 i.e. from the age of 17 to 27 his way of thinking remained atheistic. But within two years he staged a comeback.

From the period of darkness to that of guidance those who came to help his restoration to the path of guidance was Akbar Allahabadi, Maulana Muhammad Ali Jauher and Maulana Ashraf Ali Thanawi. He remained ashamed his whole life for his atheistic views.

Maulana Abdul Majid Daryabadi was not mentally related to politics. However, he went through every word of Maulana Muhammad Ali's *"Comrade"*. Hence he was fully cognizant of Muslim politics throughout the world especially those of Turky and Balqan. And when Mrs. Anne Beasant was interned in 1917 he was deeply shocked. From that day on he came to consider Home Rule, struggle for independence, and the Congress Party as good. Following this he became the standard bearer of Gandhiji's Non-Cooperation Movement. But when Ali Brothers were arrested and sent behind the cells after the Karachi case, he plunged himself heart and soul into Khilafat Movement. He remained a member of the central Khilafat Committee and then its executive committee for years and served as the President of the Awadh Khilafat Committee for several years.

Maulana Daryabadi was born at Daryabad near Faizabad, the old capital of Awadh towards the east of Lucknow. His father Abdul Qadir rose to the post of Deputy collector. His mother Naseerun'nisa was a very pious and religious lady. As a child he began his education from a maktab and passed through various stages of the madrasa. At the age of 12 he was sent to a High School at Sitapur and there he was taught by able teachers. Maulvi

Azmatullah was one of them who was very able and affectionate to him. In July 1908 he took admission in Canning College Lucknow and in his Intermediate he took History, Philosophy and Psychology besides Arabic and English. In 1912, he passed his B.A. in second division. He wanted to study Philosophy in M.A. but due to no such arrangement in Lucknow he came to Aligarh. But the academic climate at Aligarh could not attract him. He went to Allahabad and then to Delhi for this purpose but his household troubles and financial crisis did not allow him to appear for M.A.

His eventful life came to an end at 2.a.m. in the night of January 5, 1977 and was laid to rest at Daryabad.

12. Maulana Hifzur-Rahman

The month of August reminds one of a person who entrusted his all to the life, liberty and welfare of Muslim *Ummah* and Indian nation. He was so frank and fearless that he was popularly known as *Mujahid-e-Millat*. History of reforms and freedom movement in India starts right from Shah Waliullah and goes down to Shaikhul Hind Maulana Mahmudul Hasan joined by men like Maulana Abul Kalam Azad, Maulana Muhammad Ali, Maulana Abdul Bari Firingimahli, Maulana Aziz Gul, Maulana Syed Husain Ahmad Madani, Maulana Mufti Kifaetullah, Khan Abdul Ghaffar Khan, Maulana Habibur-Rahman Ludhiyanwi, Maulana Ahmad Sayeed and Maulana Hifzur Rahman etc.

Shah Abdul Aziz Muhaddis Dehlvi, had given a fervent call:

> ''Today our country has become slave and to wipe out slavery and to make struggle for achieving total freedom is our religious obligation.''

Maulana Hifzur-Rahman belonged to this very school of thought. He was born in an educated family of the landlord. His original name was Muzzud'din and his father's name was Shamsuddin Siddiqui.

He received education in Arabic language and religion in various madrasas. First of all he joined Madrasa Shahi at Muradabad and then at Madrasa Faiz-e-Aam, Seohara and completed Dars-i Nizami. Later on, he was admitted in *Darul'Ulum*, Deoband.

He began his political life from Khilafat Movement.

He had deep sense of human service right from his earlier age. Once a leper died in Seohara. Nobody was ready to give bath and

get him buried. When the Maulana saw it, he rose to the occasion without loss of time, gave bath to the body and buried it with his own hands. Similarly, once a railway accident took place in Saharanpur which killed hundreds of persons. Maulana Hifzur-Rahman was present in Seoharah. He rushed to the spot and saved a number of victims from the blazing fire and in this process he himself sustained burnt injuries and got hospitalised for a long period.

He worked hard his whole life for Hindu-Muslim unity. Delivering his speech he once said in the Parliament:

> ''I say with honesty that to label riots as Hindu-Muslim riots is just to degrade both the Hindus and the Muslims. Hindus and Muslims do not cause these riots. I can say with certainty that wherever a riot took place both the Hindus and the Muslims mutually expressed their astonishment over how it was caused and who was responsible for the happening. This is certainly not the Hindu-Muslim riot nor can it be called so. The scheme has been worked out by the mischievous elements and hooligans. And according to their planning they cause it whenever they want it to occur. This view will come out as true if enquiry is made.''

During the freedom struggle Indian people gave the British a united fight. But the united approach to the cause of freedom required unity among the various communities. Among those who worked day and night for this unity of purpose and action, Maulana Hifzur-Rahman's name will keep on shining. He fought against all the dissenting and disruptive forces rising from time to time to annihilate this unity of Indian masses. It was not a fight against the foreign rule alone, it was, in fact, relentless fight against all forces of disunity, corruption, suspicion, superstition, social evils and moral degradation.

But he never ignored the cause of Indian Muslims. He was shocked to know that the Muslim community was being made victim of social and economic disparity. On February 21, 1961 he raised his voice against this step-motherly treatment of men in authority.

He said.

> ''I want to ask what is the present position of the Muslims in service. Have you ever made any enquiry regarding their being neglected in appointments. Have the Children of the minorities--- Muslims, Sikhs and Christians--- become so worthless that they have no place for themselves. Gazettes of State and Central Governments are being published; please tell me how many boys belonging to minorities have been appointed. At first they are not called for interviews; in case they are called for interviews, they are not accomodated, with the result they are being ruined. In such a situation if the question of reservation in service is reserved, one is labelled as communalist. I say, are those who refuse services to the boys of the minority communities and leave them to perish not communal?''

On another occasion he said:

> ''Why is the technique of connecting with Pakistan applied. We shall be raising voice against injustice and oppression and this is not communalism and Pakistanism by any standard. Justice can not be suppressed by charges.''

The Maulana was on one hand, attached to the public and political life of the country and he was an erudite scholar on the other. His speeches on the life and character of the Last Prophet (peace and blessings of Allah be upon him) are generally very popular and still heard with interest. An excerpt from a speech given below bring to light his power of elucidation and force of argument:

> ''The Book of Allah which the Holy Prophet (p.b.u.h.) presented to the world has the first verse *''Alhamdu Lillahe Rabbil- Alamin''*. It gives a clrion call: ''O People of the world; All praise be to that Allah Who is Lord of all the worlds, not the sole Lord of Muslim or any other nation or community. The person of the Messenger of Islam is blessing for the worlds and his blessing encircles the entire world of humanity. The revolution brought about by the Messenger is not confined to *salat* and *saum* but it

> encompasses all the departments of life. Divine law works everywhere and for all without any discrimination. We are running after Socialism, Nationalism and Communism and think that social, political and economic theories will bring about better changes in human beings. But the names of the Prophet and his Companions do not grace lips. *Zakat* system has been imposed so that wealth is not accumulated in few hands. Hadrat Ali (Allah be pleased with him) had once said: ''The government is fit to perish which leaves people to starve; the oppressive society of the wealthy will have to be wiped out.''

Maulana Hifzur-Rahman was deeply attached with Darul-Ulum, Deoband. Pupils of the institution would come to him with their academic and personal problems and got ready, sympathetic and practical solutions to their problems. He was a renowned political leader, religious scholar and dependable guide. His greatness lay in his sincerity, simplicity and purity in purpose, approach, speech and action.

13. Princess Zaibun'nisa

(1048-1113 A.H.)

Mughal ladies were highly educated and accomplished. Babur's wife, sisters and aunts all were educated and accomplished. Though there were very few female schools and colleges Muslim kings, emperors and other great men and nobles made perfect arrangements for proper education of their daughters and other female relatives.

Though historians have given no special place in their histories for the princes and princess of a Muslim king or emperor but some of them by their charms, fascination, intellectual and literary accomplishments have attracted special attention of historians, authors and writers and biographers could not ignore them as they acquired name and fame for their extraordinary achievements in life and in the literary world.

Princess Zaibun'nisa, the daughter of Emperor Aurangzeb, was exceptionally brilliant, literary genius and also a poetess.

She was born in 1048 A.H., in the second year of the marriage of Aurangzeb and Dilras Banu, daughter of Shah Nawaz Safvi, a Persian national who rose to high positions during the reign of Shahjahan.

Zaibun'nisa was a born genius. Even in her early girlhood she was able to recite the Qur'an in an exquisitely masterly manner to the surprise of all. Her accomplishment so charmed her father Emperor Aurangzeb that he announced a reward of 3,000 gold coins for her. It is an admitted fact that Zaibun'nisa was highly learned and erudite in Persian and Arabic literature and possessed a superb calligraphy. Her great learning attracted to Aurangzeb's court such learned men as Mullah Saeed and Mullah Ashraf, two famous scholars of that age. They were engaged to teach Zaibun'nisa and

she received instruction both in prose and poetry.

Due to her artistic tendency and her attraction for literary works she had no liking for politics. She did not marry and died in 1113 A.H. Aurangzeb had great affection for her. He burst into tears when he heard the news of the death of Zaibun'nisa. She had a great influence upon her father. Her joyful nature, amiable character and jubilant spirit greatly helped her father in her dealings with others. She was quite indifferent to worldly charms and had a fair and impartial views of every matter. Kashmir with its natural sceneries and beauties had a great charm for her.

She possessed spotless character. She lived her life according to a fixed programme which received royal assent every week. This programme included hours of mealie, studies, baths, prayers, tutorials, other functions such as visits to gardens, holy places, relatives etc. She never put on perfumed scented or luxurious clothes when she went to meet her father.

Zaibun'nisa offered *Tahajjud* (mid-night) prayer besides five-time daily prayers. Her teachers were elderly persons, well-versed in the Qur'an and Hadith and they were also well-versed in sociology and Psychology. She received a very sound education in theology and art of knowledge. Her father, Aurangzeb was a model Muslim and he took all the care to bring Zaibun'nisa up an ideal Muslim girl.

However, her pure and spotless character has been maliciously impunged by concocted tales, and cooked up stories. No doubt she was a poetess of the first order. But her verses depicting her supposed romance with Aqil Khan ascribed to her are sheer forgeries and later concoctions and were never composed by her. These verses cannot be true. She was a pious lady and true Muslim. The Persian historian who came to Delhi during her time mentioned nothing about her romance. Moreover, she lived under the strict eyes of her father, Aurangzeb who was an orthodox Muslim.

Zaibun'nisa was a great patron of art and learning. She set up a separate department of writing, compilation and translation. Her court was but an academy where men of art and learning remained

engaged in literary works. She also established a big library for reading and references.

Although Zaibun'nisa passed a very simple and saintly life, but, after all, she was the grand daughter of Shahjahan. Hence she was a great lover of beauty and architecture. Her land in Kashmir had a beautiful fountain. She constructed a number of royal buildings around it along with a beautiful garden. When Alamgir (Aurangzeb) visited Kashmir in 1073 A.H. he was welcomed in the garden which he liked and appreciated. In 1090 A.H. she constructed a camp of mica which looked like a tent of glass. Neymat Khan Aali wrote a *masnawi* in praise of the camp.

Reformers

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Reformers

1. Sheikh Muhammad bin Abdul Wahab Najdi

(1703-1794 C.E.)

Sheikh Muhammad bin Abdul Wahab opened his eyes in a noble and literary family of Vainah. His forefather Sulaiman bin Ali bin Mushar'raf, uncle Ibrahim bin Sulaiman, cousin Abdur Rahman bin Ibrahim, father Abdul Wahab bin Sulaiman, brother Sulaiman bin Abdul Wahab and nephew Abdul Aziz bin Sulaiman were all distinguished in learning and literature, piety and righteousness.

Sheikh Muhammad bin Abdul Wahab was intelligent and fond of knowledge right from his childhood. He had a very strong memory. He learnt the Qur'an by heart at a tender age of 10. His father taught the *fiqh* of Imam Ibn Hanbal. He had voraciously read books on Hadith and exegesis during his childhood. His father would acknowledge the sharp intellect of his beloved son and express amazement at his ability. He reveals that he had himself learnt a lot during the teaching and education of his son, Muhammad and it happened so because of his acuteness of intellect and vast knowledge. He was so zealous in acquiring knowledge that he would write not less than twenty pages in one sitting.

Sheikh Muhammad bin Abdul Wahab had an extraordinarily sensitive heart. He grew restless to see the sad plight of the villages around Najd and their degrading population and had a deep desire to alter the situation for the better. But he did not want to do anything in haste. He preferred to first arm himself with more knowledge. Among the religious scholars of Najd his father had a distinct position. Although he learnt a lot from his erudite father but he needed much more to serve his purpose.

With this purpose in view he left for Hijaz and devoted himself to deep study. In Hijaz he came across great scholars like Abdullah bin Ibrahim Majmai, Sheikh Muhammad Hayat Sindhi and Muhammad bin Sulaiman Kurdi and drank deep from their fountains. From Madina the Shaikh proceeded towards Basra and took lesson in Hadith and Philology. Thereafter he set his foot in Iraq also for achieving the same purpose.

While still a student of *fiqh* and Hadith he had a hitch in the mind regarding *bid'at* (innovation). He grew sad and restless whenever he saw breach of *Shari'ah*. Later when he learnt Hadith from Allama Muhammad Hayat Sindhi and Shaikh Ali bin Ibrahim and looked towards the world of Islam, he found Muslim *Ummah* wrapped in deviation from the right path. He felt frustrated when he saw ignorant and perverted persons making unapproved gestures near the holy grave of the Prophet of Allah (Peace and blessings of Allah be upon him). He was so fed up with the situation that he raised the voice against *bid'at* during the same period.

When he reached Basra with his educational mission his feeling against *bid'at* grew fiery and acute which landed him in deep trouble too. He was turned out from Basra. He set out towards a village on foot at noon. He was extremely thirsty. But with the grace of Allah Almighty a God-fearing person, Abu Hameed by name, took pity on him. He gave the Shaikh water to drink and arranged conveyence for him.

Now the Sheikh came back to Harimla. It was here that he took up the gauntlet to destory *bid'at* and lay the foundation of oneness of Allah and morality. He stressed that all kinds of worship must be confined to Allah Almighty alone. To elevate the *Kalimah* (Word) of Allah and to establish *La'ilaha illallah* was the foundation stone of his call. It was not easy to put immorality of centuries to right and bring about reforms in the society besmeared with the filth of a long period. He wanted to create sense of righteousness, gentility and sympathy in those who had been indulged in criminal acts. It was not expected of an ordinary man to put those on the road to pure worship of one God after keeping

them aside from wrong creeds. It required the quality of sincerity, divinity, patience, stability and determination.

Shaikh Muhammad bin Abdul Wahab was replete with such attributes. Thus when he raised voice against bowing before anyone except Allah, seeking help from graves and dead saints and worshipping righteous men, there arose a storm against his mission.

But the gale of opposition miserably failed to deter his ambition and dampen his determination. It rather ignited his courage to fight back the forces of opposition. But he could not turn the tide of opposition alone. For this stupendous task he needed an organisation. With this purpose in view he came into correspondence with Uthman bin Mu'ammar Uainiah.

When he found the ruler in his favour he migrated to Uainiah. The Amir greeted him warmly and held him in high esteem. He also gave the hand of his niece in marriage to the Sheikh. The Sheikh placed before the Amir his mission in plain words and frank manner. He also caused the Amir to understand the intrinsic meaning of *Tauheed*. He then sought his help to consolidate his mission.

The following words of the Sheikh deserve to be written in golden letters:

> "If you stand up to help establish *la ilaha illallaho*, I expect from Allah that he will make you dominate and the reign of power of Najd and the people of Najd will come to your hands."

The Amir promised to help him. Now the Sheikh started giving open call of permitted and prohibited and gradually the hearts of the natives began to turn towards his mission. With the help of the Amir, the Sheikh demolished many centres of *bid'at*. Even the trees were worshipped as deities and worshipping of graves was rampant. Everybody had the superstition that those touching the trees would be annihilated. But the eyes of the superstitious persons opened when those trees were cut down without incurring any loss or harm. The common people then came to know that those trees and graves had no divine power at all.

The Sheikh exhorted the Amir to revive *salat* in congregation and to suggest punishment for evading it. He was successful in persuading the Amir to abolish all illegal and oppressive taxes and to establish a perfect order of collecting and spending of *Zakat.*

But when Uainiah was stormed by the antagonistic forces and the Amir failed to face the adverse situation, Sheikh Muhammad bin Abdul Wahab Najdi came to Wariyah where Amir Muhammad bin Saud, the ruler of Wariyah and brothers accorded him warm welcome. At last his mission gained popularity and with the cooperation of the offsprings of the Saud, the Sheikh achieved success in bringing about Islamic revolution. Now individual lives were uplifted, the society was transformed and Islamic laws were promulgated.

2. Badruddin Tayabji

(1844-1906)

In the first half of the last century there were a number of illustrious Muslims who keenly felt the necessity of uniting with their Hindu co-subjects in fighting for the country's progress and freedom. The 1857 struggle for independence was not the rising of only Hindus. And until the clever ''divide and rule'' policy of the British effected a complete estrangement the two great communities lived in harmony and respected each other's customs and ways of life. The European ruler and nonofficials treated the *natives* as all Indians were called with contempt. They looked upon them as an inferior race, whether Hindus or Muslims. Even up to the first decade of the twentieth century the relations between Hindus and Muslims had not yet been deeply embittered as some Muslims had realised that the unity of the two communities lay the strength and the safety of both.

Of such Muslims, Badruddin Tayabji was the most enligtened, learned, fearless and eloquent. He was one of the Founders of the Indian National Congress along with Messrs. Hume, Bannerji and Dadabhai Naoroji and presided at its third session held in Madras in 1887. Till the very end of his days he was a staunch nationalist and patriot and fought not only the British rulers but even his co-religionists in order to assert the dignity and the self-respect of Indians most effectively. His services to the country and to his community are very great, but he never considered that the Muslims of India had any separate interest of their own so far as politics was concerned as apart from the rest of the people.

Badruddin was born on October 10, 1844, when the administration of the country was still in the hands of the East India Company. He was the eighth child of his parents, and two more were born within the next four years.

He was more of a thoughtful than a playful child and generally kept aloof from the mischievous lot who loved all kinds of pranks. His schooling or education commenced at five when ceremoniously some sweets were distributed and the reading of the Qur'an began. When a ''sipara'' (section of the Qur'an) or two were finished, he was sent to the Dada Makba Madrasa where he learnt Urdu then generally known as Hindustani, and Persian, Gujrati, and Arithematic and tables. He was finally sent to the Elphinstone Institution where he and his two brothers were the first three Muslim students to be enrolled. His sisters too were all well-educated, and were taught Qur'an reading, Hindustani, Gujrati, Persian and Arithmatic. For them it was not considered necessary to learn English, and indeed it would have been difficult to make arrangements to teach them English on account of the *purdah.*

Badruddin was no doubt honoured and valued for his love of work, industry and sterling character, for he was regular in prayers, and all other duties set for him, but that did not mean, that he received any special indulgence, or was very pleased with the fine report and prize cards Badruddin had brought, his father told him to go and buy a good writing table for himself, as a present. Badruddin bought a very good blackwood writing desk, which his children and grandchildren are still using, as it is a very well made and serviceable article.

At this time, a new element had been introduced into the family. Badruddin's elder brother, Qamruddin had come back after seven and a half years stay in England, and brought fresh ideas, and was influencing the ways, manners and thoughts of the family. He was the first Indian Solicitor admitted in England (Nov. 25, 1858) though Khanderao Moroba Kanhoba was enrolled in Bombay ten months before (Feb. 2, 1858). Qamruddin used to regale the family every night with the happenings in Court, the arguments, and breezes, the repartees and witticism, and the fearless advocacy of counsel. Badruddin was fired with ambition. The Bar began to weave a fascination for him. He expressed his desire to be a barrister, and decided about it. He had the choice of an easy future if he cared to

join his father's firm, or be a Solicitor, and work along with his brother Qamruddin, but his mind was made up. In the family circle, the matter was carefully discussed and considered. The whole Bench was English, so was the whole Bar. Almost all the Solicitors were Europeans, and they had the patronage of the Government and of all the great institutions and firms, which were European, and they would brief only a European barrister. The European barristers would not help an Indian, as they would an European. It was of course most desirable that an Indian should try. It would be patriotic, beneficial to the country, and bring glory to the family. But the enterprise was most risky. Ultimately, the unamimous feeling was that if Badruddin could not succeed, who could? If he was not to try, who should? And it was decided, Badruddin should be a barrister. Young as he was fifteen---he should go to England for the purpose. There he would be better able to learn her language, her ways, and to acquire her spirit and character. Qamruddin had been away for many years, and he came out no worse a Muslim. Why should not Badruddin?

His father, Tayab Ali decided to send him to England, but as a precaution engaged him to a beautiful girl. The parents tied up their fates. Those were happy times. The parties themselves had no responsibility or burden on them of seeking and selecting their partners of life. The only part was to accomodate and reconcile themselves to each other, and their fates. Tayab Ali had seen a girl. Her name was ''Moti'', ---a pearl. He thought she was a pearl, and the knot was tied. But Badruddin thought better than a pearl, was peace of the spirit, and changed her name after marriage and called her *Rahatun-nafs* ''peace of the soul.''

Badruddin left for England at the age of fifteen and half. Tayab Ali knew many English friends and Badruddin went with introduction to them. He had also an introduction to Lord Elenborough, the retired Viceroy of India, given by H.H. Mir Muhammad Khan of Talpur, a friend of the family.

Arrangements were made for him to join the Highbury New Park College, where sons of the gentry and upper classes were

prepared for the Army, Civil Service, and other liberal professions. He joined the College in the middle of the year 1860. Badruddin had one ambition, and that was, to do his best.

Badruddin soon passed the London Matriculation Examination, and proceeded for higher studies, intending to take a degree of the London University. He re-doubled his efforts and studies in English and acquired such mastery that, later on his death, when the judges assembled in Court to pay a tribute, Mr. Justice Russell, deputising for the Chief Justice, said: ''He was one of the most cultivated and perfect speakers of the English Language I have ever heard.''

In Bombay, Qamruddin Tyabji had a name for himself as a solicitor and established a large practice. The reputation of the family for their education, integrity and character stood high. It received Badruddin with warmth and great expectations. The arrival of a barrister was no common thing in those days, and there was a good deal of speculation and interest among the people, and to the prospects of his success, and the services he might be able to render to the country. He was the first Indian barrister in Bombay, and it was a credit that reflected on the whole family and the whole Muslim community. It brought hope to all Indian. All the leading Muslims called and paid their respects, and gave expression to their hopes and aspirations. They expected that he would serve their interests, encourage education among them, help to raise them up from the low state of poverty and superstition, and bring glory to the Muslim community.

He applied as a member of the English Bar, to be enrolled as an Advocate of the High Court. The application was granted and he was enrolled and admitted by the Chief Justice Sir Richard Lauch, on the 23rd December, 1867, the last day of the court that year, as the first Indian Advocate of the High Court of Bombay. *The Times of India* commenting upon this, remarked that ''Badruddin Tayabji was a Matriculate of the London University, and this was the first instance of a Mahomedan receiving such high education and being a Barrister.''

One of the burning questions of Badruddin's time was, the

unjust and insulting treatment, which the Indians received on various occasions, from Government officials, and the European public. Perhaps no act of the foreign government caused so much bitterness or resentment, humiliation or revolt, as the arrogant assertion by the Europeans of their superiority over the Indians and all other Asiatics. There were barbers' shops, right in front of the High Court of Justice itself, where if as Indian happened to go in, he was insulted, bluntly told that he could not get his hair cut there, as he was a ''Nigger'' and turned out unceremoniously. Many hotels did not receive Indians. Many European restaurants assumed the same air of superiority for themselves, and contempt for Asiatics, and did not serve Indians. If a victoria or hackney carriage was hailed by an Indian, an European was also in need of it, he ousted the Indian by right of the colour of his skin. Rude and insolent behaviour was common in railway trains, and tram cars, and on board the ships.

The efforts of the Indian leaders, especially men of the type of Badruddin and Pherozeshah, undoubtedly succeeded in bringing about some relaxation and concessions.

In 1880, Badruddin Tayabji took up the question of employment of the Muslims. They had lagged behind, and came moreover in the way of the advance of the nation. On this subject he carried on a lengthy correspondence with Mr. L.C. Ashburner, the senior member of the Governor's Council, who later acted as Governor of Bombay, with a view to remedying as far as possible the deplorable condition of the Muslims in education, and their backwardness in employment in Government, Municipal and other public services. Mr. Ashburner showed every sympathy and interest in this matter, and Badruddin's file is full of long letters from him. Mr. Ashburner did not think the problem easy. He pointed out how difficult it was to employ an unqualified Muslim, ignorant of accounts, revenue law, land tenure, customs and official returns. He believed that a Hindu might, with the assistance of his subordinates, possibly get on, so long as they helped him. A Muslim had no such help. He thought ''half-education'' was dangerous and of no practical use, and expressed the opinion that ''ten boys well educated, would do

more, to elevate the Muslim community, than one hundred who only had a smattering of knowledge.''

In the opinion of Badruddin, on class of public service was more important or more beneficial to India in those times than the spread of education, and to this purpose he remained devoted throughout his life.

Educational facilities for Indian Muslims were deplorably poor, and this led to disasterous consequences. For, though when the Muslim conquerors dominated the country, they had founded many colleges and schools in their capitals, and in some instances, extended their school system to villages as part of the scheme for the endowment of mosques, yet the languages taught in them, namely, Persian and Arabic, were foreign to the Muslims of the country who had gradually became part of the general population and spoke only local languages. The range of such education as they received, moreover, was limited and confined to religious works, and a few elementary sciences, and even this was not available to the people at large. It must be remembered that Persian was the official language during the Moghul rule. And, when the British power was established in India, and Warren Hastings first attempted to provide for a change in the fortunes of the Mussalmans by establishing the Calcutta Madrasa in 1772 ''to qualify the Muslims of Bengal for the public service, and to enable them to compete on more equal terms with the Hindus for employment under Government,'' so little did he succeed that the Muslims of Bengal for more than a century after its establishment, viz., up to 1888, preferred to learn Arabic and Persian in preference to English and Bengali. They did not acquire higher English education, which was so necessary to put them on a level with the Hindus, since English had taken the place of Persian as the official language.

Moreover, the progress of education was hampered by a long and severe struggle between the Orientalists who, led by Dr. H.W. Wilson, fought for Sanskrit, Arabic and Persian, and those who favoured the English language and Western learning, the new knowledge and science which Eurpoe had acquired such medieval

times, especially in recent centuries, with which they hoped to flood the Indian people with light and truth. And when, ultimately, in the year 1854, the despatch of Lord Macaulay gave the death blow to pure Orientalism, however wise and beneficial it may have been, it nevertheless furnished one more reason forth unwillingness of Muslims to take to education.

But the most serious obstacle to the progress of education in the country was the reluctance and opposition of the authorities who doubted if the natives of the country should be given any education at all lest the safety of the British Empire be endangered. Indeed, it was not till the noble Marquis of Hastings undertook, during his Viceroyalty (1813-1823), the support of native education that schools of local languages began to be established and to draw large numbers of Indian students. The Marquis himself became the patron of a Society for the education of Indian children in English literature and science. Subsequently, the Hon'ble Mount Stuart Eliphinstone, the great and benevolent originator of the policy of educational advancement and reforms, who succeeded to the Governorship of Bombay on the Ist of November, 1819, and presided over its destinies till 1827, was able to secure for his policy the full support of the viceroy. And when it was put to him that what he was doing would take the English back to their home, he said ''Yes it would, and that was their duty''. True, but this liberal outlook was not shared by all the nationals of the British ruling class. Moreover, those reforms provided facilities generally of the Hindus and the Mahrattas, and neglected or overlooked the peculiar needs of the Muslims. And, though the system of education was enlarged in scope and was made progressive in character, the fact was that whatever was taught was inclined with convictions essentially antagonistic to the Hindu and the Muslim hereditary faiths and traditions, and this created apprehensions of their dissolution or destruction. This was the case even with regard to Government schools where the teaching of Christianity was forbidden. But there were missionary schools where Christianity was professedly part of the course of instruction, and these gave rise to a prejudice which acted as a check to the education of the Muslims. Moreover, it was

the policy of the Directors of the East India Company to retain India permanently as a heritage of England, and towards the end to keep the people ignorant so that it might remain a safe possession for England. Consistently with this aim, whereas the Indian revenue in 1869, the first year of Badruddin's Career, was $ 49, 262, 691, the expenditure on education was $590, 452, or equivalent to about 1/83rd part of the total revenue---some six lacs of pounds out of 590 lacs.

As if there was not enough suppression or lack of encouragement already, it was actively urged when Badruddin appeared on the scene, that Government grants for higher education and to college should be withdrawn to inculcate in the people the principle of self-help and self-reliance, regardless of the fact that they had been drained by taxation, were an impoverished people, and their growth had long been arrested.

But the Muslims had ground to feel a special grievance. Whereas from time immemorial, the Princes of India were accustomed to make grants of land for education, special courts were set up in 1928, and these lands were resumed on bare, often inadequate, compensation thus denuding the traditional system of Muslim education of all its support. In some cases the resumption had resulted in the grossest injustice, and there was a charge that the British had introduced a system of education which left the needs of the whole community of Muslims unprovided for, and had forced it to ways which led to their contempt and penury. But the gravest charge was that the British had committed deliberate malversation of the Muslim religious foundations and misappropriated their educational funds. Moreover, Persian and Arabic scholarship was despised, and it had no status whatever in the eyes of the Government.

Such was the state of education of the country in general, and the condition and system of Muslim education in particular, and the problems with which it was faced at the time Badruddin began his work of advancement of education among the Muslims. Badruddin saw these problems and all through his life strove for their solution.

He saw the neglect of the Muslim rulers for centuries, and the effect it had upon the Muslims of the country. He saw the harm designedly done by them to crush them. But he recongised the noble element among them whom he could trust to help him. He knew the fears of the rulers which he must assuage, and the certain future which his foresight envisaged and which he must place before them. But if these were the external causes of the degradation of the Muslims, there were not wanting many internal ones too of their own creation: their superstitions, their prejudices, and their pride. It was necessary to remove these. He set to work. He inculcated in the British rulers how dangerous for the safety of the Empire was an ignorant Muslim populace, how essential that it should be abreast of the rest.

He spoke strongly against the reactionary suggestion for the withdrawal of Government grants of the pretext of encouraging self-reliance, and said that if the grants were withdrawn on the contrary the duty of the Government steadily to increase the grants, and encourage higher education.

The field in which Badruddin worked all his life for the amelioration of the condition of the Muslims opened in March, 1876, with the establishmet of the *Anjuman-i-Islam* of Bombay, an institution intended "for the betterment and uplift of Muslims in every direction". At the very threshold of his career, he had observed the deplorable condition of the Muslims poor and ignorant they were in a helpless condition, divided into innumerable communities. Each accused the other of heresy and bitterly resented the faction he was guilty of creating in Islam.

Badruddin Tayabji always attached more importance to the progress of education and to the development of character, and he said:

"I am afraid that young India has fixed attention too exclusively upon politics and too little upon education and social reform, and it is higher education upon which the fate of our nation really rests."

The eventful life of Badruddin Tyabji came to a close in 1906.

3. Hakeem Ajmal Khan

(1863-1927)

When the children of Temur were living on British pension in the Red Fort and Abu Nasar Muhammad Moinuddin Akbar Shah II was flickering in the Red Fort like the lamp on the verge of being extinguished, Hakeem Sadiq Ali Khan, son of Hakeem Sharif Khan and grandfather of Ajmal Khan was nominally attached to the Mughal Court. The British had confiscated the property of his family. Hakeem Sadiq Ali Khan died in 1264 A.H. at the age of 80. Akbar Shah II also died about the same time.

Hakeem Sadiq Ali Khan had three sons---Hakeem Ghulam Muhammad Khan, Hakeem Ghulam Mahmud Khan and Hakeem Ghulam Murtaza Khan. Hakeem Ghulam Muhammad Khan died at the age of 44 during the lifetime of his father; Hakeem Ghulam Murtaza Khan died in 1292 A.H. at the age of 54. But Hakeem Mahmud Khan lived to inherit the traditional greatness of his family.

Mahmud Khan was very high-minded but had a very sympathetic heart. He showed much kindness of the poor but for the rich he was very short-tempered. In his *matab* (practising centre) no rich person could excel a poor man in submitting himself for feeling his pulse. He never accepted the domination of any affluent person or man in power. When rulers of states would call him for treatment he went with much reluctance.

Hakeem Mahmud Khan remained alive for 72 years. But he left his spark in the hearts of all his three sons---Abdul Majeed Khan, Wasil Khan and Ajmal Khan. The biggest property he left for his sons were human sympathy and love for his profession.

Hakim Ajmal Khan was born on Shaw'wal 17, 1284 A.H. 1863 C.E. Molvi Da'em Ali, the Imam of Jama Masjid of Muradabad

made Ajmal Khan commit the Qur'an to memory. According to him Ajmal Khan had memorised the whole Qur'an at the age of 3; but according to Hakeem Jamiluddin, who was also the teacher of Ajmal Khan, his age was then 15 or 16 years. Other subjects he was taught by various other teachers. By the age of 18 or 19, he had finished his education in Logic, Physics, Literature, Philosophy, Hadith, Exegesis of the Qur'an, Fiqh etc. He took lessons in Logic and Philosophy from Molvi Abdul Haq and Molvi Abdul Rasheed Rampuri and various other subjects from Mirza Abdullah Beg. Education of English was considered imporper in the old families those days and hence he could not receive proper education of English. But, however, he learnt a bit of English of his own and could read letters, newpapers etc. and understand talks and speeches in this language. He had deep interest in Arabic literature and learnt a lot of it from Molvi Tayyab Rampuri who was a great writer of Arabic.

A period of peace and comfort is but essential for a great person in the making. Even Prophets passed a certain period of their lives in the mountain caves and solitary places and prayed there for perfect mental peace. Similarly leaders of nations also have to pass a period of their lives in a testing situation and nature prepares them for the life of juncture and adventure, sacrifice and sufferings ahead.

Ajmal Khan's period of service at Rampur was the preparatory period for the challenge waiting for him. During his service at Rampur he was rolling in wealth and luxuries of life. He no longer had his relation as a physician and he had now developed friendly relations with the Rampur family.

During his life at Rampur, Hakeem Ajmal Khan had a vast field for promoting his fondness for literary activities. He was also entrusted with the responsibility of the administration of the ancient and matchless library of the Rampur State. This responsibility brought him to a field where he could nourish his literary taste in a big scale. Eighteen thousand manuscripts and thirteen thousand ancient printed books were more than enough to add to the joys of life.

Rampur, like other states, was also not above court conspiracies. But Hakeem Ajmal Khan kept himself away from these conspiracies. His prestige and honour always remained unstained. While all others were gaining undue benefits from the state, Hakeem Ajmal Khan never allowed himself to be dragged in this filth. His character always remained above suspicion.

Even during this period Hakeem Ajmal Khan had his eyes on various movements going on in the length and breadth of the country. He took interest in Aligarh Movement right from the same period. In 1896, when Nawab Mohsin-ul-Mulk came to Rampur Ajmal Khan met him and got himself identified with the Aligarh Movement. When a delegation from Aligarh came to Rampur in 1898, Hakeem Ajmal Khan welcomed it with fervour and extended considerable monetary help. In 1900, he was appointed trustee of Aligarh College and remained in the post till the days of Non-cooperation Movement.

In 1902, Hakeem Ajmal Khan resigned from the service at Rampur. However, Rampur played a vital role in promoting not only his literary taste but in developing his contacts with men of power and affluence. These contacts helped him a lot in his future life. Moreover, he got an opportunity to watch and observe the internal environment and personal lives of the rich and affluent. And since men of all the movements of the country would come to Rampur, Hakeem Ajmal Khan was able to acquaint himself with men and material behind these movements.

After terminating his service at Rampur he came back to Delhi to live a peaceful life but Allah Almighty had decided otherwise. After a few days in Delhi he suffered a heart attack.

Following some improvement he left for Iraq for a change of climate. After coming back from Iraq his relation with Rampur was renamed and re-established but this relation was free and unrestrained. He was at liberty to visit Rampur at his convenience.

But the personal relation between Hakeem Ajmal Khan and Nawab Hamid Ali Khan of Rampur was of a peculiar nature. Both

men were of different nature and characteristic. In most of the matters both were at the diametrically opposite poles but, nevertheless, they were very close to each other. One was the loving child of riches, another was the capitalist of learning and humanity. Vanity of authority and power and grandeur of affluence were the integral part of one's life but another was the embodiment of simplicity, sobriety and invincible sense of human dignity. One used to weigh his high ambitions in the scale of gold and silver, another achieved his dignity through the lofty sense of pure human service. Both were high statured but in quite different spheres of life. Nawab Hamid Ali Khan also had the wealth of learning but partronage of knowledge and learning was more in him while Ajmal Khan was learning incarnated. But inspite of these differences, the common feature of light and learning and intellect and understanding brought them together and tied both of them in the silken string. Both of them knew their likes and dislikes very well and had their own style of life different from one another yet they were emotionally and spiritually united. It was the fine example of the combination of the two opposites and it did not work for five or ten years but for thirtyfive years; only the merciless hand of death cut the knot of their friendship and got them separated.

National life has its own ups and downs. Persons in the vanguard are sometimes forced by the circumstances to take the back seat and vice versa. Age after age, period after period and destination after destination, time goes by norms. But at every stage chiefs of the carvans go on changing hands. Old and spent up persons lag behind the fresh, energetic and spirited persons. At the time of division of Bengal Surendra Nath Benerji was the symbol of provincial awakening but he had to make room for C.R. Das, a poor lad who could not even touch Benerji in his early days. Similarly, during the Aligarh Movement Nawab Waqar-ul-Mulk left Sir Syed behind.

Now at a time when Muslim thought in India was passing through a revolutionary period, two men emerged on the scene, and they were Waqar-ul-Mulk and Ajmal Khan. From 1919 to 1927 Waqar-ul-Mulk, Ajmal Khan and Muhammad Ali these men were,

in fact, three circles of Muslim thoughts.

Hakeem Ajmal Khan had numerous manifestations of his character. Some of them were self-control, freedom from want, large- heartedness, sobriety, mercy, moral greatness, intellect, self-consciousness, self-respect, patience, self-possession, mental harmony, love, sympathy and sweet-temperament. But even thousands of terms are insufficient to explain the psychology of Ajmal Khan.

Although Ajmal Khan was a great leader, nationalist, caller towards Hindu-Muslim unity, physician of a high degree and master of this art, very friendly, very hospitable, a sympathetic reformer and much more, but, in fact, he was above all these human qualities. As a man he was higher than everything. Worldly temptation could never conquer him and his freedom from want and care was as solid as a rock against which all worldly desires, material temptations and enticement dashed and shattered into pieces. Love of wealth and comforts failed to gain ground in his heart and, consequently, he left very little for his children.

Self-respect was another sterling quality of Hakeem Ajmal Khan, and this personal trait of his was never on the decline or adversely affected in any circumstances. Even the worst incidents or accidents he could never surrender nor was overcome by distress of calamities.

He showed vanity and self-conceitedness to the rich persons and men in power, but had much respect and sympathy for the poor and the needy. He was, in fact, above the rich and below the poor. From the big fountain of morality and humbleness his friends, acquaintances, selfish and patients drank alike.

A glittering example of this unique quality of Hakeem Ajmal Khan may be given here. One evening he was sitting near Nawab of Rampur who was ailing those days. Raising from his seat, Hakeem Ajmal Khan said: ''I am going to Delhi by the night train and I shall come back tomorrow.'' The Nawab was very cautious about his health. He asked Ajmal Khan repeatedly not to leave until his fever comes down. But, unlike his habit, he didn't agree that

day. When one of his friends asked him the reason why was his journey of Delhi so urgent? He replied with angelic smile on his lips, ''There was need but not such as could be put before the Nawab, otherwise it must have been put to redicule.'' He said, elaborating further, ''You know the barber of my late father who comes to me every Friday. His daughter was going to be married next day and I had promised to be present on the occasion. In case I failed to join them on this occasion, they would feel hurt!''

Thus he left the Nawab suffering from fever and joined the marriage ceremony of his barbers daughter. It is this height of character which is nowhere to be found in our present society which is nothing short of a tragedy.

He showed so much self-respect and self-possession on one hand but he was so humble and magnanimous with the poor and underpriviledged and so patient and tolerant and forgiving with his opponents and antagonists.

4. Maulana Ilyas Kandhlavi

(1885-1944 C.E.)

Maulana Muhammad Ilyas was born in 1303 A.H. and passed away in 1363 A.H. He belonged to the lineage of Shah Waliullah (Mercy of Allah be upon him). This family was destined to rectify the damage and bring about reforms to wrongs done to Islam by the misdirected politics adopted by the offsprings of Temur.

Maulana Ilyas opened his eyes in a house where myths were not required to infuse zeal and dynamism in life. Magnificent traditions of religious scholars and crusaders formed part of the family members and relations for a number of generations. Sittings and assemblies inside and outside remained hot with the episodes of Syed Saheb and Shah Abdul Aziz Saheb. Stories, events and incidents of these divines and elders kept the tongues of their men and women in motion. The ladies of the household narrated to their children exhilarating events of their elders instead of tales of parrots and fairies. The entire house presented spiritual sight of prayer, fasting and recital of the Qur'an. In case an elderly lady of the house became happy with a child she would say: ''My son! smell of the *Sahabah* (Companions of the Prophet) comes from you." It was this family tradition which brought about Maulana Muhammad Ilyas.

There was a book depot at his house which was managed by Maulana Yahya, his elder brother. Since Maulana Ilyas was weak right from his childhood he would not take part in the business. He passed most of his time in book reading. His elder brother would, on the other hand, render hard labour. One day the manager of the book depot remarked:

> "Molvi Ilyas does not share the business of books and he should also be assigned any duty."

The elder brother reported:

> "As per one hadith the sustenance you get is due to the blessings of your weak members."
>
> "I feel I am getting sustenance through the blessings of this child. Hence nothing like this should be said again", he added.

It was the result of this environment of sincerity and religiosity which showed as if he was reared in the cradle of religion. In such a state it was but essential that he should turn towards righteousness and true guidance. One of his class fellows narrates an event of his childhood that he once brought a cane and said:

> "Come Mr. Reyazul Islam: let us wage a jihad (holy war) on those who fail to say *salat*."

After having finished his primary education he secured Arabic and religious education. Thereafter, he was appointed a teacher at Madrasa Mazahirul-Ulum, Saharanpur. Thus he was going to be trained for the next phase.

His father, Maulana Muhammad Ismail, lived and ran a small madrasa at Basti Nizamuddin. There he taught small children of the poor and low income group. After the death of his father in 1898 C.E. his brother Maulana Muhammad took up the charge of the madrasa. But he also died in 1336 A.H.When Maulana Muhammad Ilyas came to Basti Nizamuddin in this connection, the people there insisted on taking charge of the madrasa and settling there permanently. He acceded to their request and did as they wanted.

It is from here that the second phase of his life began. The first to attract his preaching were the Mewatis. They stimulated him to widen his circle of preaching.

The region south of Delhi where Meu community inhabits is called Mewat. It was about the same type of habitation that we read in history about the Arab Bedouins. It was extremely ignorant, ill-mannered and obstinate community which had, perhaps, confessed

Islam as a result of relentless efforts of Hazrat Nizamuddin (Mercy of Allah be upon him), his caliphs and followers, but, in practice, it was still far away from Islamic codes and values. They had only a sense of being a "Muslim" but in practice they were more a non-Muslim than a Muslim. They had names like Nahar Singh and Bhup Singh; had "Choti" (tie of hair) on their heads; they would worship idols, celebrate Hindu festivals and functions, offer sacrifices on gods and goddesses; on the occasion of Shab-e-Barat they raised the banner of Syed Salar Masud Ghazi but it was itself an idol-like object to be worshipped. They knew nothing about the *Kalimah*, and they were so unaware of the *salat* (prayer) that if any outsider happend to be saying *salat*, men, women and children would gather round him to see with wonder and amusement as to what he was doing at all; whether he had developed stomach ache or insanity that he was sitting, standing and bowing again and again. Their men and women roamed about naked or semi-naked. They were dacoits and highway robbers by profession. They fought among themselves on petty matters. Although they were brave and hard working but lack of education and displine had not allowed them to go beyond the boundaries of tribalism.

A new problem erupted in 1921. Arya preachers got up in hundreds to restore to their religions those who had converted themselves to Islam leaving their ancestral religion. Wind of apostasy started blowing and news of the success of Arya began to pour in from illiterate Meo-Muslim rural areas.

Basti Nizamuddin was then situated at the mouth of Mewat and some of the Mewati children would receive education at the madrasa here. Moreover, with the efforts of the father and elder brother of Maulana Ilyas a few Mewatis had come under their influence. They had been in close contact of this family.

When Maulana Ilyas saw the wretched plight of the Mewatis he developed in him a passion for preaching and guiding them to the right path of Islam. Both of his predecessors (father and elder brother) had been trying to bring them to the path of righteousness by imparting them education. Naturally his first choice was to

continue the mission of his elders. But in his attempt to widen the circle of his instruction and reforms mission he made all out efforts to set up religious *makatib* and *madaris* (small and big religious schools) in Mewat itself.

But this new scheme was a bitter pill for the Mewatis. They couldn't think of sending their children to madrasas barring them from cultivating and looking after their animals. However, he continued his efforts. He tried every method from preaching to flattery to make them change their mind. He said to the Mewatis:

"You give me your children only: I shall bring the salaries."

At last, Maulana Ilyas succeeded in his mission and hundreds of makatib were set up in Mewat where children were instructed in the Holy Qur'an and elementary religious education.

Thereafter, an event changed the course of his efforts. He was once on his way to Mewat. At one point a youth was brought to Maulana Ilyas with much fanfare and was introduced as a pupil having completed his education from such and such *maktab*. But the Maulana was stunned to see the appearance of the youth who had his beard shaved with no sign of Islam on his face and disposition. This event exposed beyond doubt the practical failure of the *makatib*. It added to the anxiety he had in mind regarding the net result produced by these makatib. With the setting up of these *makatib* the area of influence of Maulana Ilyas was widening no doubt; he was also proving quite helpful in diffusing the disputes and bring about peace among the warring groups of the Mewatis.

But the main problem was that of creating religious awakening among the Mewatis. But the failure of *makatib* in playing this role was quite glaring. After much thinking over this basic problem he arrived at the conclusion that the present method of instruction believed in educating the children without effecting any change in their environment and activities. The result is quite obvious. When they go home they keep themselves engaged in their usual activities. Thus the white cells formed in makatib are blackened. The only solution that Maulana Ilyas perceived was to take them out of their environment in group and place them in the strange environment

of mosques, religious *madaris*, company of the spiritual heads and through sermons and discourses there. They should be kept in the new environment of *salat* supplication and rememberance of Allah. He now adopted their novel method of preaching.

But this new course was more difficult. The Mewati who were not agreed to send their children to the local *madrasa* how could they join this mission by leaving their homeland and business activities. But concerted efforts, sincerity, supplication and tears of Maulana Ilyas stirred the entire Mewat.

Now this rebellious community was brought to the fold of a mission could be gauged by two events which are given below:

Once during his sermon Maulana Ilyas put his hand on a person out of love. He fell in wrath and uttered:

"If you repeat it again I shall strike you with my cudgel."

Maulana Ilyas caught his foot at once saying:

"Had you not said about your feet?"

Thereupon his anger melted away and he turned mild.

Similarly, he was once preaching a Mewati he turned berserk and struck a blow at the Maulana so that he fell down on the ground. After a while he got up and catching the border of the Mewati's garment said:

"Well, you have done your job, let me do mine."

Having heard this the Mewati fell upon his feet saying:

"Forgive me Molvi, otherwise I will never be forgiven."

It was the logical result of this sincerity and morality that people drew towards him. A large number of Mewatis accompanied him. Now his missionaries began to visit Nizamuddin, Saharanpur and other places for weeks and months together and their lives passed under the shadow of religious education and training. The result proved beyond doubt how correct was the thinking of the Maulana. When the Mewatis would return after completing this course they appeared changed men. Now they had developed a passion for

changing the environment instead of being influenced by it. Now the atmosphere of Mewat began to change. The entire area was attracted towards religion. Where there was no mosque for miles, the villages were dotted with mosques now. Non-Islamic garments and way of life were substituted by Islamic ones. They started keeping beards without any persuasion. Polytheistic rites were wiped out from functions. Usuary was minimised; drinking disappeared; and incident of murder, plunders and looting were much reduced. Their behaviour, social activities and exchanges changed completely. It looked as if the bedouins of Arab were once again walking on the earth.

For the success of a mission it is necessary that sincere and faithful workers are available besides the validity of the method. Those who have seen the Maulana are unanimous in their witness that he looked so restless that it appeared he was not a man of flesh and blood but the portrait of pain and uneasiness.

The entire life of Maulana Ilyas was nothing but an emotional and violent pang for the religion. Although he was unable to express himself properly and effectively due to impediment in speech and old manner of using words and slangs, his entire body, rather existence was so expressive that the audience looked dazed at his address. His words would go deep into the hearts of the preached.

He used to say: "To keep alive the cherished desire to lay down life and to devalue one's life for the progress of the religion is the gist of this movement."

He would so often forget to eat and drink in pursuit of his mission. Being a weak and frail person he would go even 25 miles on foot and was so deeply engrossed in his task that he could not eat anything inspite of having provisions with him. When the doctors would put a check on his speaking due to illness he would remark:

"I like to speak in course of preaching than to keep silent for gaining health."

In response of one's enquiring about his health he wrote back:

"I am quite well except having pangs of preaching."

5. Maulana Muhammad Zakariya Kandhalwi

(1315 A.H.)

Maulana Muhammad Zakariya was born at 11 o' clock in the evening of Ramadan 11, 1315 A.H. He stayed in Kandhla up to the age of two and half years. As a child he was very naughty and showed somewhat "destructive mentality". During his childhood his grandmother would give him earthen pots, buckets etc. made by the potter-girls those days and sold as toys for small children.

He used to sit in the high balcony of his house with those toys and earthen pots and threw them away one by one and enjoyed them being smashed. In case any of them failed to break into pieces, he would climb down, pick it up, carry it up to be thrown again from the balcony. But his grandmother, instead of being angry, would also enjoy this spectacle of her little naughty grandson. And whenever his mother scolded him his grandmother got displeased at this behaviour of hers.

As per his family tradition he should have started his lessons at the age of five. But he broke this tradition by taking his first lessons only at the age of seven. His *Qaida Baghdadi* was started right at this age. His father had a book shop. He knew where the *Qaidas* were kept. He would tear off each within two to three days. He just can't recollect as to how many days he took in finishing his *Qaida*. However, it was followed by first part of the Holy Qur'an.

In 1325 A.H. his Persian and Urdu studies commenced. Till then he was counted among the *Huffaz* (memorisers of the Qur'an). He learnt Persian mostly from his uncle, who at time was the very embodiment of piety and exerted himself very much in spiritual

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exercises. At that time he had a habit of talking too much. My uncle used to tell him: "If for six weeks you can remain silent I will make you a saint."

But for him instead of remaining silent for six weeks, it was a major calamity even to keep quiet for six days. Once later in life he reminded him of this promise of his. He remembered it quite well. He said to him: "You mentioned six weeks, now I will be able to remain silent for six months."

Uncle said: "That is now past. That was for that time."

In 1328 A.H. he came to Saharanpur because a couple of months previously his father had come from Gangoh to Saharanpur to settle there permanently.

On arrival in Saharanpur his Arabic studies commenced in earnest: up to then he had learnt some Persian and elementry Arabic mostly at the hands of his uncle and less from his father. His father had a special way of teaching *"Sarf"* (etymology). He used to make his pupils write down the words as well as some rules of *"Sarf"*. His father used to make them learn the grammatical rules by heart and then had them practise its use on rough paper. For three or four days he had to recite his *'sarf'* lessons and *'Panjganj'*. No time was wasted in this. The time for real hard work started when he started studying *'mantiq'* (logic). Before that he had to work hard at Arabic but during the year of *'mantiq'* studies he had to study a lot of books. On the Muharram 7, 1332 after *Zuhr Salat* he started *Mishkat.* His father, who used to lead the *Salat* led *Zuhr Salat* on that day. After *Zuhr* he performed bath and proceeded to the room upstairs which today is the guest-room. At that time it was *Farsi-Khana* and other than during madrasah time it was the resting place of the pupils. There facing the door leading to the mosque, on the spot where the Farsi teachers sit, and where their mats are spread, he spread a *'musalla'* (prayer-carpet) and performed two *rakahs 'nafal'* salat. Then turning towards him he made him recite 'Bismillah' and read the *Khutbah* of *Mishkat.* Then, turning to the *Qiblah* he supplicated for about fifteen to twenty minutes.

In 1341 A.H. his period of teaching hadith started which lasted

till 1388 A.H. after which due to bladder problems this programme of teaching was terminated.

At the beginning of Muharram 1335 A.H. he was appointed as a teacher. When his appointment was announced and certain books were being given to him to teach, his good friend Maulana Kandhlawi came to him and gave him some very sincere and sympathetic advice, which helped him throughout:

> "Brother, listen to me carefully. The way in which you studied, will not be of use in your teaching. Students will soon start complaining and become unruly and then become expelled. I have some advice which will be in accordance with the method of teaching in madrasah and will find favour with the students and through which students will learn to love you. Do not pay any attention to whether students have looked up their lessons before hand or not, whether they have learnt their work or not. If you are going to react to or punish students for not having gone over their lessons in the way that was done against you,students will surely raise their voice in complaint against you.They will then not state that it was because of their not having rehearsed their lessons or that they were found not knowing their previous lessons. They will try to prove that you were incompetent and unsuited. And they will complain about your inability to teach and explain properly. Hence, listen to my sincere advice. Tell them whatever comes into your mind and continue. Do not worry about whether whatever you say is in accordance with their ability to grasp or beyond their understanding. Do not ever ask them: "What did I say yesterday? or 'Who has gone to learn and who has not?" Maulana Zakariya observes:

This advice proved to be beneficial to me right up to the end. His advice threw a cover over my ignorance."

Maulana Muhammad Zakariya was very broad-minded and large-hearted and he had no hesitation in accepting his mistkes and bring his 'bad habits' to light. He has divulged some of his "bad

habits" here under:

> "I have this one habit of asking guests, especially prominent and strangers about their programme and until when they intended staying. This has been a standard practice of mine since 1335 A. H., which I had learnt from the elders of Meerut--- the highly respected Haji Faseehuddin, his younger brother Haji Wajeehuddin, my father's great friend Shaikh Rasheed Ahmad for whose virtues and fine qualities a whole book is required.

2. I was also never prepared to remain for longer than I had originally intended. This has led to much ill-feelings and disrespect.

3. Among my bad habits is that when I ask a person as to how long he intends to stay it sometimes happened that he would say: "For as long as Hazrat commands". I have always disliked this type of answer very much. And in reply to such answers I always said: "Wah Wah! My younger brother, Maulana Yusuf asks everybody for three chillas. I am his elder brother, so I sentence you to four chillas. Stay here for four chillas."

This would cause him to start thinking and shortly he would tell me that he is unable to stay so long. Then I would reprimand him:

> "Then why did you say it is as I command. From your answer I got the impression that like me you are also unemployed. I do not know your responsibilities and needs. Now, once more tell me: How long do you intend staying?"

4. Another of my bad points is my fear and dislike of travel. From the very beginning of my life this has been part of my nature. It started with my father insisting on me not going anywhere. This caused me to develop the habit of not going anywhere so that throughout my life I looked upon travel as being a form of calamity."

Up to 1334 A. H. he was virtually kept a prisoner by his father and could not go anywhere. On Zil-Qada 10. 1334 A.D. his father passed away. Maulana Muhammad Zakariya states:

> "In this regard there is another bad habit of mine. I never liked the people to come and console me in my calamity or misfortune, even though I myself on hearing of other's misfortune, always used to haste to proceed to them for condolence."

About his marriage Maulana says:

> "My first marriage was performed on Safar 29, 1335 A.H. When my father died, my mother started suffering from fever and this fever was finally the cause of her leaving this world to join my father. A few days after my father's death, my mother sent someone to Hadrat with this message: 'I am not feeling well. There is no guarantee of my recovery to sound health. It is my wish that Zakariya should get married as soon as possible so that the home affairs could go on."

Courage, magnanimity and forbearance were some of the qualities found in abundance in Maulana Zakaria. Even great men of insight and understanding have borne witness to these rare qualities in the Maulana which ultimately led him to the pinnacle of perfection in the field of learning and spiritual exercises. Hadrat Maulana Abdul Qadir Raipuri remarked more than once that the extreme of Hadrat Shaikh and Maulana Muhammad Yusuf is the starting point of theirs. His courage was an orbit for other qualities of his to move on. Whether it be the field of learning and writing or the sphere of prayer, service, hospitality, piety and reliance on Almighty Allah, his courage was found to be playing the basic and pivotal role. He never attached any importance to wealth and comforts and kicked away many an occasion of abundant earnings and high salaries. It was the height of his reliance on Allah, the Exalted that he never looked towards worldly gains and comforts. He used to live in a rented house regarding which a notion was in circulation that none of the occupants of the house kept alive. But

the Maulana never left it although his father, mother and younger brother passed away in the same house unless circumstances led him to purchase a house for his family. On the occasion of calamities and sufferings his patience and forbearance, lofty courage, total submission to the Will and Pleasure of Almighty Allah reminded those of the ancient saints and mystics. Modern age can hardly extend any such example. During calamities he not only kept himself patient and peaceful but also counselled others to do so. He believed in setting practical example for others to follow. He remained unmoved even at the tragic deaths of Hadrat Maulana Muhammad Ilyas and Hadrat Maulana Muhammad Yusuf (may mercy of Allah be upon them) which had created for him a vacuum in life and while his sense of loss was boundless.

It was the glittering sparkle of love and kindness which appeared to be guiding all his work. In his structure the main ingredient was that of love and passion. Hence all his works and efforts in the field of light and learning gained ground in the hearts of men. He appealed to human hearts more than to human minds. Hence his talks, speeches and appeals achieved amazing success in every sphere he touched.

6. Maulana Muhammad Yusuf Kandhlavi

(1917-1965 C.E.)

Maulana Muhammad Yusuf Kandhlavi opened his eyes in a surrounding where even women were deeply religious, pious and virtuous. Memorising of the entire Qur'an was the usual course of every child, male or female. Hence there was a long row of men and women, old and young with *ayahs* of the Holy Qur'an on their lips. Men, women and children were so often heard reciting the Book of Allah in their sweet and melodious voice. It was added by *nawafil*, rememberance and chanting of religious and spiritual nature. There was to be found an atmosphere of piety, purity, right guidance, spirituality and God-consciousness throughout. It was the family of scholars, learned men and religious and spiritual guides. His father Hadrat Maulana Muhammad Ilyas and other elders of the family were alive.

It was due to this religious and spiritual atmosphere which helped him a lot in casting his self into the mould of Islamic teachings. As a result of this, he learnt the Holy Qur'an by heart at the tender age of 10.

Maulana Muhammad Yusuf was the centre of the attention of religious teachers and saints right from his childhood. He was very close to Maulana Khalil Ahmad Saharanpuri whom he called "father" and behaved like a loving child. It is said that once Maulana Muhammad Yusuf insisted on eating bread baked by Maulana Khalil Ahmad Saharanpuri. It looked amazing. However, Maulana got ready to bake bread for the child and served him with loving care.

He developed his love for performing Haj in a very tender age. Bi Rahmati, the maid-servant of Maulana Sharanpuri had a kid.

Maulana Yusuf would run after it the whole day saying that he liked to go to perform Haj mounting on it. When Maulana Khalil Ahmad came he would ask him with affection. "Well, where will you go?" "I shall go to perform Haj", he would say in reply. "Whereupon will you go to perform your Haj?" Maulana would ask. "I shall go on this kid", Maulana Yusuf would reply. The Hadrat felt happy at this answer.

Maulana Yusuf's mother was also a very pious and virtuous lady. She had developed in her deep sense of religiousity and fear of Almighty Allah. His father, Maulana Muhammad Ilyas was himself a great religious scholar and guide and had his own method of imbibing spiritual height. He took deep interest in the education and training of his loving son and kept keen eyes on minute details and small matters as well. He would point out even those mistakes which could not have been detected by expert psychologists. Hence he warned against the slightest act of omission.

'Deen' and morality are generally ruined by evil surrounding and life of comforts and luxuries adopt bad habits and become injurious to the community and the country. Maulana Muhammad Yusuf had abundant Mercy of Almighty Allah on him. He had a band of religious scholars and saints around him, a religious family at his back and total absence of fortune. His childhood passed in Basti Nizammuddin in poverty and paucity.It was a life of want and starvation but nobody ever knew it outside the house. Every member of his family, friends and servants lived a life of content tasting starvation for days together.

Maulana Muhammad Yusuf's early life passed in this state and he was brought up in the atmosphere of generosity and sacrifice, prayer and remembrance.It was the result of this education and training that he never passed a moment in procrastination, recreation and futile activities. Every moment of his life he devoted in some meaningful activity and purposeful business of life. In fact, he was born and brought up for performing uphill task in the cause of Allah and His Message. He rose as an exemplary figure to serve the *deen* of Allah even at the cost of his life. He devoted his time, money

and energy for conveying the Call of Allah to the farthest corners of the country he lived in. He took keen interest in books on the life and character of the Last Prophet (p.b.u.h.) and tried to mould his life accordingly.

After learning the Qur'an by heart he was admitted to Madrasah Kashif-al-Ulum in Basti Nizamuddin where his father Maulana Muhammad Ilyas gave him lessons in elementary Arabic. Qari Raza Hasan Bhopali and Maulana Muhammad Idris Ansari Ambethewi were his classfellows. Hadrat Gangohi taught him *Fiqh*. He had great interest in learning. He never lost his time in fun and pleasantries like many other boys of his age. Before taking lessons in *Fiqh* and *Hadith*, he took deep interest in the biographies of the Companions of the Prophet and their sacrifices in the way of Allah and he went through with utmost love whatever he got from the large treasure of their sacred lives.

On Muharram 3, 1354 A.H. Maulana Yusuf was married to the elder daughter of Shaikh al- Hadith Maulana Muhammad Zakariya at the annual function of Madrasah Mazahir al-Ulum.

It was the deep-seated desire that the work of calling towards Almighty Allah should be started even outside India, particularly in Arabian territories wherefrom it had begun. With this desire in heart he left for Haj in 1356 A.H. He was then 21. He reached Makkah in 1356 A.H./1938 C.E. During this stay he commenced the propagation of Islam and addressed the Arabs in Arabic in a congregation at the Uhad hill. Although it was his maiden speech in Arabic, it left deep impression on the audience. During this journey Maulana Yusuf laid the foundation of the mission for calling the masses to the Message of Allah. The Arabs welcomed this work wholeheartedly.

Hadrat Maulana Muhammad Ilyas passed away on July 13, 1944. It was time when the work of invitation to the Message of Allah was going on a small scale. However, bands of men from various parts of India had started coming to the centre of Basti Nizamuddin. Many religious teachers and scholars had joined this mission. This mission had already gained ground in Agra, Lucknow,

Kanpur, Saharanpur, Muzaffarnagar, Peshawar, Sindh and Karachi.

On the insistence of some religious guides and scholars Maulana Ilyas appointed Maulana Yusuf as his successor just one day before his death. Maulana Mohammad Zakariya put the turban of Maulana Ilyas on the head of Maulana Yusuf and the latter took oath of allegiance from the people there.

The year 1947 brought untold miseries to the people of the Indian sub-continent. It was the time when man had turned into beast and killings of innocent men, women and children became an interesting pastime for those who had lost all sense of human sympathy and fellow-feeling.

Refugees from different parts of the sub-continent were rushing towards Delhi and a large section of those were lying in the fields of Basti Nizamuddin. The great holocaust in Calcutta led to violent riots in the Hindu States of Eastern Punjab, Alwar, Bharatpur etc. A large number of people became the miserable victim of these riots. Most of them left for Delhi and stopped at Basti Nizamuddin. The majority of those refugees belonged to the Mewatis. They were agriculturists and illiterates or semi- literates. Their illiteracy had changed them into persons who were unaware of *Kalimah* and *Salat* too. This state of affairs wounded the feelings of Maulana Muhammad Yusuf and his band of men in the field of religious service. To the Maulana the greatest need of the hour was to make them learn the *Kalimah* and *Salat* and work for calling people towards Allah. It was nothing but the wrath and torment of Almighty Allah and that was due to His displeasure. Hence it could be removed only by calling Him and seeking his will and pleasure.

Many other bodies and organisations were working day and night for mitigating their miseries and fulfilling their physical and material needs. Relief work was going on a very large scale. But Maulana Yusuf and his men were working round the clock for making their hearts turned towards Allah, the Creator, Nourisher and Sustainer. It was the only way to avert the calamity. This is the only way to peace, safety and security. This is the only remedy of all the maladies and panacea for all the diseases. There is no way

out and nothing else can provide peace of heart and mind.

At last this restless soul was put to rest for ever on April 2, 1965. He bade farewell to this world of sorrows and sufferings, actions and activities with *Kalimah* and name of Allah on his lips.

7. Maulana Abul Laith Islahi Nadwi

(1913-1990 C.E.)

Maulana Abul Laith's life was multi-dimensional. He was a religious scholar, a leader, a journalist and a fighter in the way of Allah. He was pious, humble and saintly, able and sagacious. Although he chose a thorny path for himself he kept on treading it his whole life without a break. He continued his journey in the teeth of waves of untruth and storms of oppression.

He passed a pure, simple and God-fearing life balanced in all respects. He was accomodating and magnanimous and felt at ease in all circumstances and with people of diverse views. He had very cordial relation with contemporary scholars and heads of various religious bodies.

Maulana Abul Laith was born on February 15, 1913 at Chandpatti, Azamgarh. His father, Tawajjuh Husain was a respectable man of his village. He was named Sher Muhammad but later on his teacher at Nadwah and a very learned and renowned scholar of Morocco, Maulana Taqiuddin Hilali changed it to be Abul Laith.

His elementary education began in a village maktab. In 1925 he was sent to *Madrasat-ul-Ishlah,* Azamgarh in Arabic class I at the age of 14. After passing Arabic class V he was admitted to Nadwat-ul-Ulema in 1931. He finished his education at Nadwah in 1933 and was appointed in the same institution as a teacher in 1934. He came to Bijnor in 1935 and joined the editorial board of 'Madina' Bijnor. In 1936, he joined "Al-Islah" which Maulana Amin Ahsan Islahi had brought out.

On April 16, 1948 a representative meeting at Allahabad chose him Amir of Jama'at-e-Islami Hind in 1948 and served it up to

1972. In October 1981 he was again elected to the same post and fulfilled his responsibilities up to March 1990. Thus he remained Amir of the Jama'at for 32 years in all.

The Maulana was arrested in 1953-54 under the Safety Act and remained confined for one year. He was again arrested in 1965 and yet again in 1975 when internal emergency was declared and passed 19 months in jail.

Maulana Islahi knew Arabic, English, Urdu and Persian. He had learnt English up to reading books and newspapers and understanding them well. Maulana Amin Ahsan Islahi, Akhtar Ahsan Islahi, Maulana Syed Sulaiman Nadwi, Maulana Taquiddin al-Hilali al-Marakashi and Maulana Manazir Ashan Gilani were among his teachers. He had six daughters and one son and all were married during his lifetime.

On March 19, 1990 Maulana Islahi made a written appeal to the members that his name should be excluded from the panel formed for the selection of the next Amir and hence Maulana Muhammad Sirajul Hasan was elected the Amir of the Jama'at.

On July 28, 1990 Maulana Islahi left the Markaz of the Jama'at at Chitli Qabar, Delhi at 8 p.m. and left by Saryu Jamuna Express for home. On December 1, 1990 he felt palpitation of heart and could not go for the usual walk. By night his condition turned precarious and was admitted in H.M.Hospital in Azamgarh where he expired.

Maulana Abul Laith Islahi was a man pure and simple to the core. He never allowed any kind of ostentation to gain ground in his life. It was the height of his simplicity that he practically did nothing for the material progress of his offsprings nor built any house, nor left any bank balance.

He was a good student and a good teacher. He was a man of mild nature, soft language and a balanced mind. He, therefore, never liked inflammatory writings or speeches. Not only did he practise moderation in his life he preached it too.

"Establishment of Deen" was the sole ideal of his life and he

tirelessly and ceaselessly worked to achieve this aim. It was this ideal which kept him active, moving and restless throughout his life. He took charge of the Jama'at at a time when the political situation was filled with crisis and turbulence and he had to shoulder the responsibility of reorganising the Jama'at on a solid ground and bring about stability to it. Although he was elected to the vital post at the comparatively younger age of only 35 yet he proved his mettle well and never fell short of expectation.

8. Hameeda Begum

(1914 C.E.)

Her heart and mind were replete with the wealth of sense and comprehension. She was also very sensitive. She could easily arrive at a conclusion in a few minutes. She also had deep understanding of men and matters. She believed that the real field of action for the women is their home and her main responsibility is to bring up children with proper guidance. She has to play basic and definite role in creating such an environment in her home that peace, dignity, righteousness and fear of Allah prevail throughout. Only such a home environment can nourish the best human race with the sterling qualities of morality, modesty and magnanimity which human race needs for its survival and progress.

Hameeda Begum had very deep love for Allah and His Messenger. In matters of commandments of Allah and obedience to the Messenger of Allah she never cared for her kiths and kins. She entrusted her mind, body, wealth and energy and all that she had to the service of Islam. She had only one mission in life and that was to uplift Islam in the whole world. Lakhs of women in the world were brought to the fold of Islam by her and she guided them with the tenets and injunctions of Islam. Till the last moments of her life pen kept writing, her mind kept thinking and her tongue kept speaking in the cause of Allah. God-conciousness, modesty and reliance on Allah made her the Rabiya Basari of her time. Her concept of the Hereafter had made her destination clear and prominent for her, and she would do all her business of life with an eye on the pleasure of Allah. She cared not the displeasure of anybody in seeking the Pleasure of Allah. This sense of purity in her relation with Allah had attached significance and value to her life. And hence despite her illness she felt healthy and alert.

The women circle of Jama'at-e-Islami was formed in February 1948 and Hameeda Begum was appointed its secretary which she retained till the end of her life.

She began her invitatory work at the end of 1949. She took with her a few such girls who could write well and could become a fine writer in future.

After sometime she felt the need of bringing out an organ of the women circle to convey the message of Islam to the widest possible circle. A few Islam-loving girls were there to make contribution through their pens. But the main hurdle in the way was lack of fund. But the ringing words of Hameeda Begum sounded in the mind of the selfless workers. She used to say, "To make the work easy, to make avenues for it and to provide money for it, are the responsibility of One Whose task we are doing." But the main thing is, according to her, to work with purity of purpose without any desire to achieve name and fame. Everything should be done for seeking the Pleasure of Allah. All of a sudden an idea came to their mind about forming a committee and each member of the committee should contribute according to her pecuniary position.

And with this paltry amount preparation for monthly *'Iffat'* got started. Some charitable women came formed with money to be given on loan and to be returned after the committee could be able to raise its own fund.

By the grace of Allah, the very first issue of the magazine attracted not only the women but men as well. They not only became its contributors but some of them promised to contribute articles also free of charge. *"Iffat"* was followed by *"Batul"* which is in circulation to this day. This is liked by all Islam- loving women. Simple and small sentences from Hameeda Begum who was generally called "Aapaji" attracted one and all and went down their hearts.

"Aapaji" wanted to keep *"Batul"* on the level of piety and purity she was herself maintaining in her life. Differences in opinion arose several times and voices were raised for bringing about some

changes according to the mental stream of the time and suggestions asking to keep in view the pleasure of Allah and the limitations drawn by Him than the mental atmosphere. The staff stressed to put some interesting thing but she would report "Nothing is more interesting than the reality." The staff would shoot the last arrow by saying, "A little concession should be made to the new generation at least." She answered this question very plainly and confidently, "You present articles carrying some moral and the readers will come out with deep interest."

Hameeda Begum belonged to a Rajput family of Janjua which lived in Jhelum and had later on migrated to Gujranwala. Her father was Chawdhry Muhammad Alam and her mother's name was Ahmadi Begum. Her childhood passed in Gujranwala and she was also educated there. But from the very period of her education she was extremely religious. She represented Islam in her school and made all efforts to create Islamic morality in the girl students. Right from her tender age she was courageous, enterprising, hard-working, responsible, sympathetic and amazingly patient.

The task of establishing of Islam was to her dearer than life and she knew the art of inciting in others the sense of duty and responsibility. She was very simple and dervesh-like in her day to day life. She was almost careless concerning her food and clothes but she was utmost careful for the comforts and well- being of others.

Her sole purpose of life was to wake up Muslim women and create in them Islamic sense. She made all-out efforts to inculcate in Muslim women that they were not behind men in respect of service to Islam and hence they should not lag behind men. She wanted to change every home into an educational institution so that it produces men cast into the mould of Islam. For this purpose she formed a strong organisation of women and spread its branches in the entire Pakistan. Under the auspices of this organisation she arranged weekly assembly for imparting lessons in the Quran, Hadith and Islamic learning. The women were taught the Quran with translation and commentary so that they learn the Quran and

teach others who come into their contacts. She also established Zakat fund to give monthly stipends to the poor, orphan, widows and the needy.

Her carelessness about her own life, long hours passed in work and frequent journeys done spreading the Message of Allah produced telling effect on her health. Doctors would advise her complete rest but she knew no rest. She was growing weak day by day but she never showed her physical weakness or neglected her assignments. Her ailment, instead of weakening her passion for work, enhanced it to a great extent. She always hoped for the better from Almighty Allah. She never complained of her suffering and hardships; she came closer to Allah during her sickness. Despite her excessive prayers and a pure and pious life she kept fearing Allah. She has left a glittering example for Muslim women to follow. Her life and activities are examplary and her footprints are still blazing and inviting others to walk on.

103. Abdul Ghaffar Khan

(1890-1988)

Both the father and the mother were unlettered, they lived more in the world of spirit than of the flesh. The mother would often sit down after her *salat,* to meditate in silence. She cooked food in a big pot and distributed it among the poor neighbours.

''Both my father and my mother lived in my memory as a supreme example of a truly religious life'', observes Abdul Ghaffar Khan. Though the father could not till his age, he had the most vivid recollections of the Revolt of 1857. He was never proud of the record of the Pathans during the critical period. Not without a certain sense of shame, he used to recall how his elder brother served the British by commanding the military guard of the Charsadda Treasury. His father Saifullah Khan, always sided with his oppressed brethern whenever the British had any clash with the tribes or tried to subjugate them. His grandfather, Obaidullah Khan, was hanged by the Durranis, the then rulers, for his enlightenment and patriotism. He was a very influential, powerful and popular leader of his community.''

Like his parentage, Abdul Ghaffar's birth place is remarkable in many ways. Hashtanagar, a tract in Charsadda tehsil of Peshawar district, comprises a strip of country that extends ten miles eastward from the Swat river, and stretches from the hills in the north to the Kabul river in the south. The inhabitants are Muhammad Zais, a small and well settled Pathan-clan---the Pakhtu of Hashtanagar is noted for its purity of idiom and pronounciation. Charasadda is twenty miles from Peshawar, and Utmanzai, a village with over 5,000 inhabitants, is beautifully situated on the river Swat, about four miles from Charsadda. For twenty miles west lies the territory

of the Mohmand tribes through which one enters Afghanistan. Born and bred in those surroundings Abdul Ghaffar Khan was a child of nature.

From 1849 to 1901, the North-West Frontier territory formed part of the Punjab Province. In the Punjab the British had established many schools for the education of the Punjabis, but there was no such facility for the Frontier region. The Britishers and the Punjabis neglected the education of Pakhtuns. All the officers in the Education Department were Punjabis. There was hardly any primary school in the Frontier villages. In other parts of India the British used to impart primary education through the regional language. The Pakhtuns were the only unfortunate community that had hardly any opportunity for education, and if there was any, the Pakhtun children were taught through the medium of an alien language, Urdu.

In the mosques there was nominal arrangement for the religious education of the Pakhtun children, and that too was meant mostly for training the mullahs and the *imams*. ''The Pakhtuns generally had no interest in such education'', observes Abdul Ghaffar Khan. ''Before the advent of Islam, the Pakhtuns were Hindus and therefore, the same harmful tradition of reserving education for the Brahmins only was in vogue among us.''

''It is most regrettable'', he says, ''that the British had established no schools for us, and if there was any, the mullahs were set behind us to propagate that it was a sin to learn. They wanted the Pakhtuns to remain illiterate and ignorant. That is why the Pathans remained the most backward community throughout India. It is a pity that our land which, at different periods of history, was a centre of learning and culture, fell on evil days because of unfortunate circumstances and the crass stupidity of the mullahs. The result was that the entire community sank so low that they were not inclined to do any good work.''

Bahram Khan was not educated, but he had great respect for learning. His son, Abdul Ghaffar, was five or six years old when he was admitted in a mosque to take lessons from a mullah. The

poor mullah was himself a stranger to learning. He could hardly write. He only remembered a few *Surahs* and he could read the Qur'an but could not understand its meaning. On Abdul Ghaffar's starting the lessons, his parents were highly pleased and held celebrations and distributed sweets and eatables. The mullah did not teach him alphabets but started teaching him the *siparah*. It was not the fault of the poor man; this was the accepted method then. The mullah was cruel and harsh; he used to beat the students severly. In the course of time Abdul Ghaffar Khan finished reading the Holy Qur'an. The parents were pleased with the son's performance and they again held celebrations. They distributed alms generously and the mullah too received a big sum of money.

The Pakhtuns had a yearning for education and most of them used to sent their children for getting educated in the mosques. There were no other schools in the country-side and they were not aware of any other education. And if there was any school in any city, the mullahs would not allow the people to avoid that education. They used to say that the education of the present day was *kufr,* un-Islamic.

Abdul Ghaffar was fortunate in having a brave and large-hearted father and a pious and loving mother, who did not heed the *fatwa* of the mullahs and the cries of their followers. Throughout Hashtanagar, Khan Sahib was the first youth who was sent to a school. And when he had finished with the Qur'an lessons he too was sent to the Municipal Board High School in Peshawar. He was then eight years old.

He took his preliminary education up to the primary classes in the Municipal Board High School and then joined the Edwards Memorial Mission High School at Peshawar, where the Rev. E.F.E. Wigram was his headmaster. His elder brother, Khan Sahib, too was studying there and passed the Punjab University matriculation in 1905. The province possessed no university of its own and its only college, the Edwarde's Mission College at Peshawar, was affiliated to the Punjab University at Lahore in 1903.

After sometime he proceeded to Aligarh and got himself

admitted there as a day scholar. During the summer vacation Abdul Ghaffar, after a year's stay at Aligarh, went back to his village. Meantime, his father received a letter from Khan Sahib, who was studying medicine in England, that his younger brother too should proceed there to become an engineer. He gave this advice because Abdul Ghaffar was good in mathematics, particularly in geometry.

The father decided that his second son too should proceed to England and he informed Khan Sahib accordingly. But when he went to his mother to get her consent., She began to cry and would not agree to his going abroad. In vain he argued with her. She was told by the people and she believed that a person who goes to *vilayat,* a strange land, never comes back to his native land. One of your sons has already gone abroad and he will not return, and if the second son also goes out then you will become an unlucky, solitary soul, she was told. There was fear of his turning Christian and marrying an English girl and becoming a stranger to his people. Besides, there were a couple of deaths in the family which were considered anything but propitious for his going abroad for higher studies. The mother was adamant. He had deep love and regard for his mother and she too intensely loved him. He did not like to proceed to England against her will.

Abdul Ghaffar owed much to Rev. Mr. Wigram, whose Christian example had inspired him when quite young to devote everything he had to the service of the country:

> ''I had taken my education in mission school and many of my companions had studied in the Islamia School at Peshawar. My education had created in me the spirit of dedicated service to my community and country but my companions had no such inclination. The credit for this goes to my teachers who influenced me a lot.''

The mullahs feared that if the people were enlightened they would no more get alms and gifts. Abdul Ghaffar explained to them that their welfare lay in the prosperity of the people, and the progress of the nation depended on the enlightenment of the people. The British mullahs, the missionaries, led a secure and comfortable life,

because Britian was a prosperous nation. Islam has enjoined that it is the duty of every man and woman to get educated. ''Go in quest of knowledge even unto China'', the Prophet has said. ''It is better that the people take their education in the schools opened by the British than remain illiterate'', Abdul Ghaffar told the mullah. ''When you ask the people not to go to the schools started by the British you should open your own schools''.

Abdul Ghaffar and a few of his companions met together to organise the spread of education in the Frontier Province. In this work the Haji Saheb of Turangzai, a prominent divine, helped them to a great extent. Turangzai is a village about a mile from Utmanzai. The Haji Saheb became known when in 1911 he started his own schools as instruments for social reforms. Under the partronage of the Haji Saheb, Abdul Ghaffar and his colleagues founded ''Dar-ul-Ulum'', of which Maulvi Fazle Muhammad Makfi became his colleagues. Its function was to popularize education and to open schools in the villages.

Abdul Ghaffar and Maulvi Abdul Aziz opened a school in 1910 at Utmanzai. In course of time, such schools were opened throughout the province, in which many students got themselves admitted.

Abdul Ghaffar and his colleagues kept in touch with some of the Islamic educational institutions in the country. His colleagues, Fazle Rabi Saheb and Fazle Kakhji Saheb, were educated at Deoband, the well-known Islamic institution, of which Maulana Mahmudul Hasan, a savant and a pious man, was the principal. Abdul Ghaffar took a great liking to the Maulana, because he was a patriot. Through him he met Maulana Obaidullah Sindhi, who used to teach the Qur'an to the English-educated youths in the Fatehpuri Mosque in Delhi. He used to pay Rs. 50 as scholarship to a graduated student. He was of the view that the English-educated section of the community was ignorant of religion and if they got acquainted with the true spirit of Islam, they would serve the nation and the people better. In 1921 Abdul Ghaffar Khan laid the foundation of constructive activity by estasblishing Azad High School in his village, Utmanzai. The medium of instruction

was Pakhtu. The tenets of Islam and the history of Pakhtuns and their civilization were taught along with other subjects. The spread of education was a passion with him and he bent his energies to make it a success. He started on a tour to renew his contacts with the people and to restart the defunct schools which had attracted children of the tribesmen from the contiguous area of Malakand, Bijaur and Swat.

Abdul Ghaffar's activities alarmed the authorities. Objection was taken to his touring the districts. His school in Utmanzai was six months old, when the Chief Commissioner, Sir John Maffey, summoned Abdul Ghaffar's father and tried to persuade him to ask his son to close down the school. It was anti-British said he to the old Khan. ''Why should your son take it upon himself to establish this school when non else is interested in it? Your son is visiting village after village and establishing schools. Ask him to stop this work and stay at home like others, otherwise you will have to face the consequences.''

Abdul Ghaffar felt embarrassed. ''The British in their own interest create differences even between father and son'', he thought and said to his deeply religious father:

''Supposing all the other ceased to take interest in the *salat* would you ask me to give it up and forsake my duty?''

''Certainly not'', said the father, ''I would never have you given your religious duties no matter what others may do.''

''When Abdul Ghaffar pleaded with the rulers that education was no crime, that he was merely helping the Government, the rejoinder was: ''But if you are allowed to organize the Pathans for social reform, what guarntee is there that their organization will not be used against the Government and its interest, "You must trust me" said Abdul Ghaffar.

''No'', said the rulers. ''You must apologize and give a security that you will not do it again'',

''Give a security that I shall cease to love and serve my people?'' he aksed, for he had studied in a mission school

and had many illusions about Christian justice and charity.

''This is not service, but rebellion'', said the official.

Shortly, Abdul Ghaffar was arrested and sentenced to three years rigorous imprisonment on December 17, 1921.

When Abdul Ghaffar came out of jail in 1924 he was frial and worn-out in body, but his spirit was unvanquished. His blue eyes were proud of their suffering, determined and cold. His old father, Bahram Khan, was in high spirits. The Pathans looked at Abdul Ghaffar with admiration, they had found their leader, thanks to the British.

The Pakhtun community had an organization, *''Anjuman-Islah-ul- Afaghina''*. It was working for the spread of education and they decided that it should continue to do this very improtant work. To remove the other social drawbacks from their backward community, they founded another organization, a *Khudai Khidmatgar*, the servants of God. At first it was a completely non-political organization, but the British policy of oppression compelled it to participate in politics. About the organization Abdul Ghaffar Khan says:

''Among us prevailed family feuds, intrigues, enmities, evil customs, quarrels and riots. Whatever the Pakhtuns earned was squandered on harmful costoms and practices and on litigations. Underfed and under-clothed, Pakhtuns led a miserable life. After prolonged exchange of views, in September 1929, we succeeded in forming the *''Khudai Khidmatgar''* organization. We called it so, in order to fulfil a particular purpose; we wanted to infuse among the Pakhtuns the spirit and consciousness for the service of our community and country in the name of God. We were wanting in that spirit. Pakhtuns believed in violence and that too not against aliens but their own brethren. The near and dear ones were the victims of violence. The intrigues and dissension tore them asunder. Another great drawback was the spirit of vengeance and lack of character and good habits among them.

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"One who aspired to become a *Khudai Khidmatgar*, declared on solemn oath:

"I am a *Khudai Khidmatgar*, and as God needs so I shall serve Him by serving His creatures selflessly. I shall never use violence, I shall not retaliate or take revenge, and I shall forgive anyone who indulges in oppression and excesses against me. I shall not be a party to any intrigue, family feuds and enmity, and I shall treat every Pakhtun as my brother and comrade. I shall give up evil customs and practices. I shall lead a simple life, do good character and cultivate good habits. I shall not lead an idle life. I shall expect no reward for my services. I shall be fearless and be prepared for any sacrifice."

This is the story of the birth of *Khudai Khidmatgars*, Servants of God, in the words of its founder.

Now the main problem for the Indian national leaders was the communal tangle and a beginning was made at Karachi itself, where the annual session of the *Jamiat-ul-Ulema-i-Hind* was held on the Ist April, 1931, under the presidentship of Maulana Azad. Addressing the audience, Gandhi referred to the communal riots in Agra, Benares, Kanpur, Mirzapur and several other places where the Hindus and the Muslims fought like enemies.

Abdul Ghaffar Khan, with a small party of ninteen Red Shirts, arrived in Bombay by steamer from Karachi on April 4. On landing he was garlanded and received by over a thousand persons and taken in a big procession. During his two-day stay in Bombay, he addressed a dozen meetings, advocated Hindu-Muslim unity, exhorted the Muslims to join the Congress, and attempted to clear the misunderstanding about the Pathans. At ten in the night he addressed a meeting in the Dongri Maidan, the locality where the Pathans mostly lived. Addressing the audience of about ten thousand, he said:

"Dear brother, I am an ordinary man. You should not have very high opinion about me. Since people have got in the habit of estimating others very highly, today we are in a

hopeless condition, especially the Muslims. Whenever any person shows his great regard towards me, I feel ashamed and fail to see anything extraordinary done by me. We, Indians, do not know how to serve, and hence if any one does a little we praise him to the skies. I always say that whatever I have done, it is the duty of every Muslim to do.

He further said:

"I am not a speaker. I do not know to talk, but I know how to act. I want to tell you what the Afghan nation and the North-West Frontier Province is and why this hostile propaganda against the Pathans and our province is being carried out. The Britishers have not only in India but throughout the world disgraced the Frontier people. You may be reading articles in the newspapers against the Forntier, and speeches delivered from various platforms. If you ask the editor of any newspaper, or any leader, as to whether he has seen to Frontier and whether he knows about the mode of living and culture, whether he had ever lived amongst the Afghans, the answer would be in the negative. The Indian leaders and the journalists know nothing about the Frontier, but they always make lengthy speeches and write articles about the Frontier and its people. I tell you that it is all the propaganda of the British. The Britishers realized that the Afghans are a martial race. We could not realize our position in the beginning, but our enemy knew our spirit, so they first of all tried to defame the Afghans amongst the people of India. You may have read in the newspapers about the dacoities committed there, but I tell you that these dacoities are political dacoities. These dacoities never take place in the houses of the Hindus alone, but the Muslims are also looted. Why information about looting the Hindus is only given, you can understand best! The British, in spite of having so many aeroplanes and machine-guns, cound not protect us and dacoities were committed. Their notice is that we people of the Frontier should remain always in fear of the Afghans and look to

the British for help and continue to be their slaves.....

I indent you that you have forgotten the teachings of your Prophet. I ask you what *jihad* is. According to the teachings of the Prophet, *jihad* is to say the truth before the tyrant kings. If we are Muslims, then we should act on the sayings of our Prophet. You should study the Qur'an and see what it teaches as far as slavery is concerned. You should ask your *maulvis* whether slavery is a disgrace or not. Today the flag of freedom is in the hands of Gandhiji---what a shame it is! This flag of freedom ought to have been in the hands of the Muslims, we should have led the movement and the nations of the world should have followed us. The Prophet teaches us to help the oppressed people and destroy the tyrants. Today the Hindus, Muslims, Sikhs, Parsis and Christians are the oppressed people and the tyrant is the Government, which has deprived us of all the rights in our country. The Muslims should help the oppressed people, if they want to lead an honourable life in the world. You may have read the story of the Israel and Prophet Moses in the Qur'an. When Prophet Moses exhorted the Israeli to come forward and oppose the tyrant, they replied that they were weak and could not face the enemy. The result was that for forty years they had to live under slavery. It was due to their lethargy and lack of faith in Allah. It is the duty of the Muslims to spread the doctrine of unity of God throughout the world. We have failed in this. Those nations which became lethargic, have lost everything in the world. If you want to live in this world with honour, then awake and organize your community. You should help your brothers and remove the tyrant government, which is dominating over us all. Why do you say that the Hindus are twenty-two crores and the Muslims are seven crores? I say there is no question of minority and majority in the world, but what is required is quality. In India there are only three hundred thousand Britishers, but they are ruling over thirty-two crores of Indians. All curious ideas in the minds of the

Muslims are fostered by this Government. It is no question of minority or majority, but if you gain sufficient strength by organizing yourselves, then you will get everything you demand. The way which you have adopted, will lead you to disastrous end, as other nations perished in the past. Those nations which make efforts can only live in the world. If you want to preserve yourselves in the world then organize yourselves and free your country. Muslims, Sikhs, Parsis and Christians are all oppressed. Our religion teaches us to help the oppressed, which is not done indent by us, but we fight among ourselves.....

I have read book which can tell you what the British had done in Turkey. There they had killed innocent children, outraged the modesty of women and committed various sorts of oppressions. Egypt, Syria, Iraq and Afghanistan suffered most. Who has done that? It was done by the British. I say if seven crores of Muslims are united then they can save the Islamic countries.''

He moved from place to place in the Frontier Province, rousing the enthusiasm of the people and organizing the *Khudai Khidmatgars*. He addressed meetings at midnight, at noon and in the morning, calling on people to act. The people lionized their Badshah Khan, came in numbers to listen to him from long distances, got solace from his sight. Their love for him was unbounded. The people began to regard him as a saint. His sight was considered a medicine against many ills.

On one occasion he said:

''There are two objects in view: to liberate the country and to feed the starving and clothe the naked. Independence is Islam, and Islam is independence. Do not rest till independence is achieved, no matter if you are subjected to bomb and canon and guns.''

Badshah Khan's movement was not for a country or a particular piece of land, it was for building up character of the Pathans along the line of truth, patience and non-violence. He has put his heart in

the following vivid words:

> ''Ours is a spiritual and moral movement which can be nurtured only by those who are patient and tolerent. One sincere worker of character strengthens the party whereas a characterless member harms it. Many people approach me with exasperating request. A person who takes the oath that he would not harm anyone, surely needs no sword or gun. To a question, who is a true Muslim, the Prophet replied, ''One who does not hurt another Muslim by speech or action.'' We shall have to ask ourselves how we have used our tongue and hands. Many among us perform *salat* and recite the Qur'an but hurt others with our words and deeds. How can we then claim to be Muslims? It is not so easy to be a true Muslim.''

When Khan Abdul Ghaffar Khan died on January 20, 1988 at the age of 98 he had left behind a people who were determined to carry on the struggle initiated by him more than sixty years ago. In the death of Badshah Khan was lost a genuine friend and a champion of truth, non-violence and Universal brotherhood.

Conquerers & General Soldiers

1. Tariq bin Ziyad

When the Muslims became the masters of North Africa, they stood at the threshold of Spain for only a small arm of the sea separated North Africa from Spain. The Muslim General of North Africa, Musali Nasayr deputed his lieutenant, Tariq b. Ziyad to undertake a reconnoitring expedition in Spain.

In 711 C.E., Tariq with a Berber force of 12,000 men sailed across the straits, and landed at the base of a huge rock which came to be known after him as Jabal-i-Tariq or Gilraltar.

The first encounter of the Muslims took place with the forces of Theodomir, the Governor of the South Eastern Provinces of Spain. In this battle the Spaniards suffered a serious defeat.

The next encounter took place in July 711 C.E. at Jeroz in the valley of Lakka on the bank of the Guadlite near Madina Sidonia. The Spanish forces numbered about one lakh, while the Muslim forces numbered 12,000 only. In spite of this disparity in strength, the troops of Roderick were dispersed as if by a miracle, and Roderick himself was drowned in the river Guadlite. Thereafter the Muslim forces marched to the capital Toledo, and occupied it without much resistance.

With his irresistable cavalcade, Tariq marched further afield and cities after cities fell before the Muslim arms like autumn leaves. Musa b. Nusayr, the Governor General of North Africa instructed Tariq to halt his advance. In spite of that Tariq continued his advance. He held that once a halt was made the momentum would be lost. By the end of 711 C.E., almost one half of Spain had been conquered by Tariq.

In June 712 C.E. Musa b. Nusayr landed on the soil of Spain with a force of 18,000 men. Musa took the north western coastal route, and after conquering cities after cities proceeded to Taledo,

where Tariq joined him with his force. The combined forces thereafter advanced further afield. Aragon fell before the Muslim arms. The Governor of Aragon offered allegiance to the Muslims and accepted Islam. Within two years, nearly the whole of Spain was subjugated.

Musa and Tariq thereafter crossed the Pyrenese, and carried campaigns in South France. Musa planned to annex the whole of sourthern Europe, and return to Damascus via Europe. The Caliph did not approve of the ambitious plan and summoned Musa and Tariq to Damascus.

When Musa and Tariq arrived in Damascus there was a change on the political front. The Caliph Walid had died and had been succeeded by his brother Sulaiman. Sulaiman treated them unkindly, and the victors of Spain instead of being honoured were disgraced and humiliated.

2. Nur-ud-Din Zangi

(1118-1174 C.E.)

Imad-ud-Din Zangi was appointed the Governor of Mosul by the Seljuk Sultan Mahmud in 1127 C.E. The weakness of Seljuks turned him ambitious and he declared his independence. Thereafter he established the rule of the Zangi dynasty which lasted for some 132 years.

At the time of Imad-ud-Din's ascension to power, Muslim Syria was in a state of anarchy and the petty states were fighting among themselves. At the same time Europe was engaged in making preparations to wipe out the Muslim rule from the surface of earth. They were able to extend their territories from Maridin in Upper Mesopotamia to the city of Aarish on the borders of Egypt. But Imad-ud-Din rose to the occasion and stopped their advances towards the Zangi Empire. He gave a crushing defeat to the crusaders. He was the first Muslim ruler to break the power of the crusaders.

On the death of Imad-ud-Din his dominions were divided into two states. The eastern state with the capital at Mosul was inherited by the eldest son of Imad-ud-Din, Saif-ud-Din. The Western state with the capital at Aleppo was inherited by another son, Nur-ud-Din Zangi.

Nur-ud-Din Zangi was a valiant fighter and he began from where his father had left. But the Christians found for themselves an opportunity in the death of Imad-ud-Din Zangi. They treacherously rose against the Muslim garrison of Edessa, put a large number of Muslims to death and captured the city. Nur-ud-Din rose like storm with the fury of great indignation.Edessa was recaptured and its walls were demolished. It created a sense of utter

shame and great commotion among the Christians and the Pope proclaimed the second crusade.

When the crusaders reached Syria they were already a spent force because a greater part of their army was already cut down by the Seljuks in Laodicea. However, they began their campaign by besieging Damascus. The besieged citizens of Damascus appealed to Nur-ud-Din Zangi for help. Nur-ud-Din Zangi marched at the head of a force to Damascus. Conard and Louis left for Europe and that was the end of the second crusade.

Nur-ud-Din thereafter embarked on his campaigns against the crusaders and captured cities and fortresses one after another. The crusaders had to taste defeat at every point and retreat after sustaining heavy losses of men and material in every battle fought.

Nur-ud-Din Zangi died in 1174 C.E. The news of the death of the Nur-ud-Din, writes Lane-Poole, "fell like a thunderbolt among the Saracens."

In the eyes of Muslim historians Nur-ud-Din was kind, just, valiant and generous. In the battlefields he appeared at the head of his army fighting fiercely and fearlessly.

Allama Ibn Al-Jawzi, a contemporary of Nur-ud-Din writes of him in *al-Muntazam*:

> "He led a life better than most of the kings and Sultans. Peace and tranquility reigned in his kingdom. There is, in fact, a lot to be said in his praise. He always considered himself as a subordinate of the Caliph at Baghdad. Before he died he abolished all oppressive and illegal imposts within his territories. He was extremely simple in his habits and loved the pious and scholars."

Another Historian, Ibn Khallikan, who is known for his objective assessment of the characters and events says:

> "He was a just and pious king, always eager to follow the observances prescribed by the *Shari'ah* and a generous patron of scholars in whom he took great interest. He was distinguished for his keen desire to take part in the *Jihad;*

> he spent his income on the pious foundations and welfare of the poor; and had set up educational institutions in all the principal cities of Syria. It is difficult to enumerate all of his qualities or the monuments by way of public works left by him."
>
> (*Ibn Khallikan*, vol.IV,P.272)

Ibn al-Athir, the reputed historian and author of the *Tarikh al-Kamil* writes:

> "I have studied the careers of the rulers of the past but excepting the first four Caliphs and Umar Ibn Abdul Aziz there has been no prince so liberal and pious, law-abiding and just (as Nur-ud-Din)."
>
> (*Al-Kamil*, vol. IX, p.163)

Ibn al Athir's testimony carries a special weight because he was in his fourteenth year when Nur-ud-Din died. He writes about the character and disposition of Nur-ud-Din as follows:

> "He met his personal expenses from the property he had acquired out of the proceeds of his own share in the booty taken in war. He had set apart three shops situated in Hams which fetched an annual rent of twenty Dinars for meeting his household expenses. Once when his wife complained to him that the income from the shops was insufficient, he dryly replied: "I have nothing more to give you. Whatever else you see, I hold in sacred trust for the Muslims and I am no more than their trustee. I would not like to be consigned to Hell for your sake by spending on ourselves out of the public funds.'
>
> "He used to devote a greater part of his time after the nightfall in prayers. Belonging to the Hanafite school, he had studied jurisprudence and the Traditions but the narrow dogmatism was entirely foreign to his character.
>
> "He was distinguished for his remarkable love for justice which could be seen, for example, in the fact that he had abolished all customs, dues and tithes throughout his vast kingdom comprising Egypt, Syria and Mosul. He was

always eager to observe, in exact details the disciplines and injunctions of the *Shari'ah*. Once he was summoned to appear before a court. He sent the word to the Cadi that no preferential treatment should be accorded to him when he appeared before the court as a defendant. Although he won the case against the plaintiff, he gave up his claim in favour of his opponent saying: 'I had already decided to do so, but I thought that perhaps my vanity wanted me to avoid attending the court of law. I, therefore, decided to appear before the court and now I give up what has now been decided in my favour.' He had set up a special tribunal known *r-ul-'Adi* (House of Justice) where he along with a Cadi, personally heard the cases to check arbitrariness on the part of high officials, princes, etc.

"He held the scholars in high esteem and always stood up to receive them. He took keen interest in their affairs and patronised them with generous gifts but despite his humility and simplicity, he had such a commanding personality that the people were seized with fright in his presence. The fact is that it is not possible to relate all his qualities in the limited compass of this book".

(*Al-Kamil*, Vol.XI, pp. 163-164).

3. Sultan Salahuddin Ayubi

(1137-1193 C.E.)

Salahuddin Ayubi was born in the year 1137 C.E. in the citadel of Takrit on the Tigris, where his father Nazmuddin Ayub, son of Shadhi, discharged his duties as Governor. Ayub was pious, generous and upright. He was born at Dovin. Circumstance forced him to leave Takrit. Hence he settled in Mosul. Here he remained until his son had grown up. Alaheg Zangi, the prince of Mosul held Ayub and his brother Asaduddin Shirkuh in high esteem. Thereafter Ayub shifted to Syria.

Salahuddin was brought up under the loving but strict supervision and guidance of his affectionate father. His father set before him lofty principles and high ideal of life which played a pivotal role in shaping his future course of action. Right from his tender age he showed signs of his spirit to command. This born quality of Salahuddin attracted all around him and he soon came to the knowledge of Al-Malik-ul--Adil Nuruddin Mahmud, son of Zangi who tested his mettle and attached him to his service. The high sense of duty and sincerity very soon made him to join the circle of his close friends. After that Salahuddin never looked back. He rose to the pinnacle of honour and position day by day. Exalted ranks greeted him at every step .

Salahuddin opened his eyes when the Muslim world was facing grave crisis, breaking into pieces and forming petty kingdoms. It had virtually fallen from its glory and power. Born of Kurdish parentage he was fair- skinned, kind, charming, joyous and attractive. He was a devout Muslim, simple, unostentatious in taste and habit, hating pomp, luxury and grandeur.

When he became the Sultan of the vast empire of Nuruddin

Mahmud Zangi, he directed all his efforts to unite all the free small Muslim states into a great empire. He thought that Almighty Allah had entrusted him with the great mission of forging unity among the broken world of Islam.

His finer qualities and innate virtues grew with the growth of his powers. When a dispute arose with Nuruddin's son, he lost no time in offering Hama, Emissa and Balbek but it was rejected haughtily. When Malik Saleh's forces were defeated he sought for peace and restoration of his lost territories. Nuruddin's daughter, a mere innocent child, was sent to the camp of Sultan Salahuddin Ayubi to invite his pity and to obtain favourable peace terms. Salahuddin received the child with his characterstic warmth and kindness, loaded her with costly presents, and at her request gave all the cities taken by him in the state of Aleppo. This shows beyond doubt his deep sense of pity, mercy and sympathy.

His love of justice knew no bounds. He was extremely compassionate, and ready to aid the weak against the strong. Every Monday and Thursday he sat in public to administer justice accompanied by jurists and experts in Islamic laws. Every one who had a grievance was admitted--- great and small, aged women and feeble men. And his office of justice travelled with him. He always received with his own hand the petitions that were presented to him, and did his utmost to put an end to every form of oppression that was reported.

Whenever a petitioner applied to him, he would stop to listen, to receive his complaint, and to inquire into the rights of the matter. Once a man from Damascus named Ibn Zuhayr, lodged a complaint against Taqiuddin, the Sultan's nephew demanding justice. although Salahuddin loved Taqiuddin and showed utmost regard for his feelings and sentiments, he was not spared for the sake of justice. He too was called to appear before the tribunal. Thus his chamber of justice was terror for the great and the refuge for the poor. A few years after his death an oppressed man called out in distress:

> "O Salahuddin: Where art thou now. Arise: arise to pity and protect us."

In fact a living tyrant blushed and trembled at the name of the Sultan.

His generosity surpassed many of his qualities. He never sent back a needy empty-handed. His abundent generosity would sometimes create anxious moments for the treasurers. As a result of his open-handedness they had to conceal from the Sultan certain sums of money as a provision for unforeseen contigencies. Once he remarked:

> "It may be that there is someone in the world who esteems money of as little value as the dust of the earth."

He was apparently alluding to himself.

His firm and grim resolve, power of endurance and patience, his chivalry in victory and above all his character and integrity made him a true leader of the Muslims. He, therefore, fought and beat back to Crusaders who came to efface Islam and conquered Jerusalem, Acre and other cities from the Christians. As a Muslim here and an eminent general Salahuddin was the most brilliant military leader in history. His victories against Christian crusaders were won through his military genius, wisdom and personal examples. He spent not a single piece of gold or silver except for the carrying on the Holy war or with him to wage war in Allah's name was a veritable passion, his heart was filled with it, and he gave body and soul to the cause. He spoke of nothing else; all his thoughts were of instruments of war. His desire to fight in Allah's cause forced him to leave his family, his children, his native land, the place of his abode, and all else in his land.

Leaving all these earthly enjoyments, he contented himself with dwelling beneath the shadow of a tent, shaken to the right hand and to the left by the breath of every wind. But his justice and mercy were never covered with the dust of revenge.

When the Crusaders captured Jerusalem in 1099 C.E. they put all the Muslim citizens including women and children numbering more than seventy thousand to death and fire. But when Sultan Salahuddin Ayubi recaptured Jerusalem in 1187 C.E. not a single

life was lost and not a house or a Church pillaged. The Christians were rounded up and held for ransom and he and his brother gave help towards the ransom out of their own pockets and compensated out of their own purse Christian widows and children whose husband died in the fighting.

As a result of his victories against the Christians, Salahuddin Ayubi emerged as the hero of Islam. He was a great ruler, and experienced administrator, and a talented General. He succeeded in building an empire which stretched from the Tigris to the Nile. Within his dominions he built new roads and irrigation channels. He constructed mosques, palaces and forts. He founded the Ayubid University in Damascus which became a famous seat of learning.

Even non-Muslim writers and historians have written very highly of him. In that dark age of enmity, barbarity, depravity, oppression and suppression Sultan Salahuddin stood out alone refulgent and shining as a great leader and guide to the humanity. Historian Gibbon writes about him:

> "The garment of Sultan Salahuddin was of coarse woollen cloth and water was his only drink. Both in faith and practice he was a true Muslim. At stated hours, five times a day the Sultan fervently prayed with his brothers. His reading of the Qur'an on horse back between the approaching armies may be quoted as a proof of his piety and courage. The justice of his devan was accessible to the meanest of applicant against himself and his minister. So boundless was his liberality, that he distributed twelve thousand horses at the seize of Acre and at the time of his death no more than twenty dirham of silver and one piece of gold was found in his treasury , yet in a martial reign the tributes were diminished and the wealthy citizens enjoined the fruits of their industries. Egypt, Syria and Arabia were adorned with by the royal foundations of hospitals, colleges and mosques. All his works were consecrated to the public use. The Sultan did not indulge in a garden or palace. The genuine virtues of Sultan Salahuddin commanded the

> esteem of the Christians. The emperor of Germany gloried in his friendship and the Greek emperor solicited his alliance."

Salahuddin's greatness deserve to be remembered. He fought with such compassion and such honour. He was more than a mere warrior and champion of Islam. He patronised scholars, encouraged studies and spread light of truth and piety, and devoted himself entirely to public welfare activities and built hospitals, schools, colleges and mosques all over his dominions.

His death on March 4th, 1193 at Damascus cast a gloom over his vast dominions and no eye remained unwept.

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4. Sultan Mahmud Ghaznavi

(971-1030 C.E.)

The ruler of the Ghaznavid dynasty was founded by Alptigin in 961 C.E. He was the Commander in Chief of the Samanid forces under the Samanid ruler Abdul Malik. On the death of Alptigin his son Ishaq became the Amir. Ishaq ruled for one year only and died in 968 C.E. Ishaq died issueless, and on his death Balaktagin, the Commander-in-Chief of the Ghazanavid forces became the Amir. He ruled for ten years and died in 978 C.E. on the death of Balaktagin another General Amar Piri became the Amir. He was very cruel by nature, and his rule was very oppressive. He was deposed within a year.

On the deposition of Amar Piri, Subuktagin, a son-in-law of Alptigin became the Amir. Subuktagin was a great warrior and a wise ruler. Soon after accession, Subuktagin embarked on a career of conquests. In the first year of his rule he conquered Lamghan, Seistan and a part of Khurasan. Ghazni now grew into a kingdom and that alarmed the Hindu ruler of Wahind in Indus. The Hindu Raja Jaipal ruled over vast dominions extending from Kabul to the Beas. In order to check the advance of the Ghaznavids to the east, Jaipal invaded Ghazni when Subuktagin was busy fighting in the west. The Ghaznavid forces turned eastward to confront the Hindu forces. The two forces met between Lamghan (modern Jalalabad) and Ghazni in spite of the superiority of the Hindu forces the Hindus were defeated, and the Hindu Shahi Raja Jaipal was taken captive. He was released on his agreeing to pay a heavy ransom. Back in his territory, Raja Jaipal violated the terms of his agreement. That led to another confrontation in which Raja Jaipal was defeated again. Thereupon Subuktagin annexed the territory up to Peshawar. After his defeat Raja Jaipal burnt himself to death. He was

succeeded by his son Anandpal. Subuktagin died in 997 C.E. on the death of Subuktagin, his younger son Isma'il became the Amir. He could not hold the power for long and was overthrown by his elder brother Mahmud.

Mahmud became the Amir in 999 C.E. Immediately after his accession he embarked on his amazing career of conquests. In the very first year of his rule he overpowered the Samanids, and annexed the territory up to Oxus. In 1001 C.E. he conquered Kohishan. In 1001 C.E. he had to fight against the Hindu Shahis. A sanguinary battle took place near Peshawar. In this battle the Hindushahis suffered defeat and Mahmud annexed the territory up to the Indus. In 1002 C.E. Mahmud annexed Seistan. In 1004 C.E. Mahmud crossed the Indus and defeated the Raja of Bhatia. In 1005 C.E. he captured Ghur in the west and Multan in the east. In 1008 C.E. the Hindu Rajas made big effort to expel the Muslims from the soil of India. The Rajas of Ujjain, Gwalior, Kalinjar, Kanauj, Delhi and Ajmer sent contingents to Anandpal. A sanguinary battle took place in 1008 C.E. in the Cacch plain near modern Hazro. The Hindus fought desperately but the superior generalship of Mahmud won the day. The Hindu forces were annihilated and Mahmud annexed the territory between the Indus and the Jhelum. In 1018 C.E. Mahmud extended his conquests further west and Khawarzam Shahs of Khiva became his vassals. In 1019 C.E. he confront the Hindushahi again. The Hindushahis were defeated and Mahmud annexed their territories. Lahore was made the capital of the Ghazanavid. Punjab north-west India became a Muslim State. With Lahore as the base, Mahmud conducted campaigns in India, and amassed considerable booty in such raids. In 1024 C.E. Mahmud led an expedition to Somnath in 1026 C.E.; on return from Somnath, he annexed Sind.

Mahmud died in 1030 C.E. after an eventful reign of thirty one years. At the time of his death, the Ghazanavid empire stretched from the Beas to the Oxus. He was one of the greatest rulers of eleventh century. When Subuktagin came to power, Ghazni was a small principality only. Between themselves Subuktagin and Mahmud raised the principality to the dimensions of an empire.

Sultan Mahmud Ghaznavi had many qualities of head and heart. He received education and training at the hands of great scholars of his time. He became well-versed in various branches of learning and literature. He had committed the Holy Qur'an to memory. He was also a profound scholar of Qur'an, Hadith and Islamic laws. His father himself taught him statecraft, principles and good administration and these principles are embodied in the book ''Pandenama.''

Sultan Mahmud's reign was one of the most brilliant in the history of Asia. He beautified Ghazni. He was a patron of arts and learning, and his court was the resort of famous scholars and savants. Al-Beruni, Firdausi, Daqiqi and many other thinkers, scholars, poets and literary stars illumined his court.

But, unfortunately, Mahmud's good name and brilliant life career has been tarnished by some prejudiced historians. He has been depicted as a bigot, a zealot, a robber, a scourge of humanity, a prototype of avarice, a breaker of Hindu temples and idols, a breaker of promise and even as a drunkard.

But, in fact, Mahmud was a pious Muslim and his religious policy was based on Islamic teaching of toleration and Quran'ic injunction: ''There is no compulsion in religion''. He did not force any Hindu to adopt Islam and he never killed a person for the sake of his religion. The famous historian Elphinstone writes: ''It is nowhere asserted that he ever put any Hindu to death except in battle or the storming of fort.'' S.M. Haig in Cambridge History of India writes: ''He maintained a large body of Hindu troops and there is no reason to believe that conversion was a condition of their service.''

Under Sultan Mahmud, Hindus enjoyed perfect religious freedom and the Hindus were appointed in responsible posts. Tilak Rai, Soni were some of his Military officers. He did not make any distinction between Muslims and Hindus. Out of his seventeen invasions of India two were against the Muslim princes and all his central Asian military operations were against the Muslims. If he invaded the Hindu Rajas he similarly invaded the Muslim kings of

Iran and Transasia.

He was never led in his invasion of India by a desire to spread Islam in India or by a spirit of *Jihad.* He was well-versed in the Qur'an and strictly followed Qur'anic injunctions.

His policy in destroying some temples with idols was political, as these temples were used as forts and fortified places, and the Hindus resisted in onward march from these fortified temples. He never destroyed other temples. Dr. Ishwara Tope in his book ''Politics in Pre-Mughal Times'' on page 46-47 testifies to these facts in these words: ''It may also be observed that the temples of India, which Mahmud raided were store-houses of wealth and some of these were political centres. The temples were in fact broken during the campaign for reasons other than religious but in times of peace Sultan Mahmud never demolished a single temple. Even at his capital Ghazni Hindus enjoyed full freedom; they were given separate quarters in Ghazni, and were allowed to observe their religious rites and ceremonies''.

Sultan's life ambition was to establish a Central Asian empire, but Jaipal, Raja of Waihand, compelled him to attack him in India as Jaipal twice invaded Ghazni to conquer it. So his first invasion was due to Jaipal's action.

Sultan was equally eminent as a highly learned and cultured scholar and a great lover of learning and the learned. His achievements in the fields of peace, art, culture, science, and spread of knowledge was as great as that of Caesar, Augustus, Harun Rasheed, Mamun Rasheed, Hakam etc. Sultan Mahmud was a fine poet and a great patron of letters. The literary renaissance of Iran was largely due to his munificence. Whenever he conquered a place, he sent best books therefrom to his libraries in Ghazni. He established many maktabs, madrasahs, colleges, mosques, museums and libraries.

5. Muhammad Ahmad Mahdi

Northern Sudan was captured by the Egyptians in 1811 C.E. By another expedition the Egyptians captured Kordofan and added it to Sudan. Dafur was annexed to Sudan in 1874 C.E. Sudan was administered by the Egyptians and the British jointly. The main cities were garrisoned by British troops. The new town of Khartum was founded at the confluence of the White and Blue Niles and made the capital of Sudan. The state acquired a monopoly of trade in the country. Foreign trade in ivory developed to a large extent. Under the pressure of the European powers efforts were made to suppress the slave trade, and that adversely affected the vested interests. Gordon was appointed as the Governor General of Sudan in 1877 C.E. In order to meet the increased cost of administration additional taxes were levied which created unrest. After the deposition of Khediv Ismail, Gordon resigned the office of the Governor General. That set the stage for a revolt against the foreign rule in Sudan.

The revolt against the foreign rule in Sudan was led by a holy man Muhammad Ahmad. He belonged to the Samniyah sufi order. After the completion of his religious education he settled in 1870 C.E. in the Abba isle in the White Nile to devote himself to religious exercise. He advocated religious reform and preached a return to the original Islam as presented by the Holy Prophet. He condemned the practices that had been adopted by the Muslims from other ideologies. He launched a movement to reform and reinvigorate Islam by eliminating alien practices. Soon he was able to gather around him a large number of followers. He condemned the foreign rule. He toured the country, and exhorted the people to revolt against the unjust foreign rule. The people who were dissatisfied with the foreign Government flocked to his standard. There was general dissatisfaction about the venality of the Egyptian authorities. The

wrath of the people was particularly directed against the oppressive taxes levied by the Egyptian Government, and the harsh measures adopted for their realisation. The Egyptian Government had an hierarchy of Ulema paid from Government funds. These Ulema went out of the way to support the measures of Government right or wrong. The Sufis remained aloof from Government. That created a gulf between the Ulema and the Sufis. The Government introduced some westernising innovations, and this became the subject of bitter criticism by the conservative circles. Muhammad Ahmad decided to throw in his lot with the people who were dissatisfied with the Egyptian rule, and wanted a change.

In June 1891 C.E. Muhammad Ahmad declared himself as the promised Mahdi whose advent was expected according to common belief, and who was to redress the grievances of the people, and usher in a rule of justice and righteousness. On such declaration the common people offered him allegiance, and he came to acquire great strength and power. Thus strengthened he began to preach openly against the Egyptian Government, and advocated *jihad* against it. When the activities of Muhammad Ahmad came to the notice of the Egyptian authorities, Rauf Pasha, the Egyptian Governor General sent a summon to Muhammad Ahmad at Abba to appear in his court at Khartum, and explain his position. Muhammad Ahmad repudiated the authority of the Governor General, and refused to comply with his summons. Thereupon the Governor General sent a small force armed with guns to arrest the Mahdi. The Governor underestimated the strength of the Mahdi. The followers of the Mahdi decimated the entire force sent by the authorities. That was the declaration of war. The Mahdi apprehended further trouble from the authorities. He, therefore, withdrew from his retreat at Abba, and retired to a safer place in the Kardofan from where he could carry on his struggle against the authorities. The Mahdi established his headquarter in the mountainous region of Jabal Jadir in South Kardofan. Here he gave the call to arms, and the tribes in the region flocked to his standard. Under the orders of the Governor General, the Governor of Kardofan sent a force against the Mahdi. These troops suffered

defeat, and were annihilated to a man. In 1883 C.E. the Governor General sent a large army against the Mahdi. This army, confident of its victory because of its numerical strength, neglected to protect its camp at night. The Mahdi forces launched a surprise attack against the Egyptian forces at night and defeated the Government forces.

Thereafter the Mahdi took the offensive. In September 1833 C.E. the forces of the Mahdi appeared before the city of Ubayd in Kardofan. After a three months seige, the city capitulated to the Mahdi: The Mahdi made Ubayd his headquarter, and called upon the people to join him in revolt against the alien Government. In response to the call people from all over Sudan came to the Mahdi in large numbers, and offered him their allegiance. The Mahdi was now strong to repudiate the authority of Egyptian Government and declared himself as the head of the Government of free Sudan. He declared that his State would be an Islamic State which would be administered according to the *Shariah*.

The Government of Egypt felt concerned at the success of the Mahdi. This time they sent from Egypt a British force of ten thousand men to chastise the Mahdi. The forces of Mahdi and the British troops met in battle array in November 1883 C.E. at Birkot, thirty seven miles south east of Ubaid. In the action that followed the Egyptian forces were defeated and largely destroyed. In December 1883, Egypt sent a still large force. The Egyptian forces once again suffered defeat.

As a result of these victories, the whole of Sudan now lay at the feet of the Mahdi, and the British and Egyptian forces stationed at the cantonment in Sudan saved themselves by precipitous flight. The British and the Egyptians decided to relinquish Sudan completely. General Gordon was accordingly sent to Khartum to evacuate the British from Sudan.

On reaching Khartum, General Gordon sent a communication to the Mahdi offering peace terms. The British proposed the partition of Sudan, whereunder the Mahdi was to be acknowledged as the master of Kardofan while the rest of Sudan was to be under

Egypt and the British. They undertook to restore slave trade. They also desired to establish trade relations with him. The Mahdi rejected the offer and demanded that the British and the Egyptians should evacuate Sudan.

In the fall of 1884 C.E. the Mahdi at the head of his forces advanced to Khartum. In January 1885 C.E. the Mahdi captured Khartum. General Gordon died in action. The Mahdi was now the master of the whole of Sudan. He accordingly shifted his capital from Ubayd to Khartum. He sealed the borders and cut off all communications with the outside world. Even the pilgrimage to Makkah was not allowed. When at the zenith of power, the Mahdi died in June 1885 C.E. barely five months after the occupation of Khartum.

Rulers

1. Umar Ibn Abdul Aziz

(717-720C.E.)

Umar bin Abdul Aziz, surnamed as *"Khalifa Sualeh"* was the son of Abdul Aziz, Governer of Egypt. His mother, Umme Asim was the grand daughter of Hadrat Umar Farooq,the second Caliph of Islam. He was born in Hebwan, a village in Egypt. He recieved his early education at Madina under the fostering care of Abdullah Ibn Umar,his mother's uncle. At that time Madina was a great centre of light, learning and Islamic culture in the Muslim world.

Young Umar was brought up by Abdullah,son of Umar,second Caliph of Islam. He was taught by Šualeh Ibn Kaison who was a great scholar and man of piety and righteousness. His mother taught him the great traditions of her grandfather, Hadrat Umar,the Caliph.So young Umar grew up in a most healthy and pious atmosphere.

But young Umar, though a great scholar and well-versed in the Holy Quran and Sunnah lived such a luxurious life that when he was appointed the governor of Madina in 706 C. E. by Caliph Walid Ibn Abdul Malik his bag and baggage were carried by 100 camels to Madina. He was noted for his pomp and show, polish and decoration. His refined taste in all the departments of life was the topic of discussion and talk of the day. Fashionable youth of the day took pride in adopting his fashion. Anybody could tell from the fragrance of perfumes he used that Umar had passed that way. Barring his integrity of character and righteous disposition there was nothing to suggest that he was destined to perform a memorable task in the history of Islam.

The first act of Umar on his arrival at Madina was to appoint a council of ten eminent jurists and nobles of the city to advise him and he carried the administration of Madina always with their

advice. During his two years of governorship, he repaired the damage to the holy city caused by Caliph Yazid and Abdul Malik, He enlarged the mosque of the Prophet and brought about beauty to Madina, the city of the Prophet with new buildings and gardens and improved roads connecting the cities of Hijaz with the Capital.

Umar's governorship proved a blessing to all classes.He was very kind and generous but very firm and uncompromising in matters of principles or truth.

In 99 A.H.,at the age of 36,Umar was nominated Caliph by Ummayid Caliph Sulaiman bin Abdul Malik as his successor which Umar bin Abdul Aziz accepted only with much reluctance.

After the death of Caliph Sulaiman, when Umar bin Abdul Aziz became Caliph, his entire life was revolutionised and changed beyond recognition. His biographer Allama Ibn Jauzi has written that Umar's clothes had so many patches and he so freely mixed with his fellow subjects that a stranger could not recognise him from among the common folks. This amazing change in his entire life was effected because of his deep feeling that the policy of overtaxation for personal comforts and luxuries and corrupt administration was un-Islamic, inhuman and unprincipled. As soon as he became the Caliph, he rushed to the people and addressing them he said:

> "O' people, I have been nominated your Caliph; here I am, if you have better man to be your Caliph, elect him and replace me."

The people in one voice cried out:

> "O Umar bin Abdul Aziz, we have full faith and confidence in you and we elect you as our representative."

Thus he became the elected representative of the people according to his own viewpoint.

Upon his succession he lost no time in dismissing provincial governors known for their cruelty and injustice to the people. He collected all his valuables, brought them before the public eyes and then deposited them in the State treasury. Although he was successor

to Caliph Sulaiman bin Malik, he considered himself a successor to Caliph Umar Ibn Khattab, the second Caliph of Islam. He tried his level best to bring about the same purity, simplicity piety and austerity to himself and his administration which happened to the characteristics of Hadrat Umar Ibn Khattab. He cleared his household, court and personal life of all the signs of splendour and magnificence. Unfortunately even the Muslim rulers had adopted Persian and Byzantine Royal patterns which were quite un-Islamic in nature and practice. Caliph Umar Ibn Abdul Aziz, therefore overhauled the entire administration and infused primitive purity and simplicity to it.

He set all the slaves free at one stroke. Ancestral fief was returned to the State. Even the valuables and jewellery brought by his wife from her father's house were deposited in the public exchequer. His simple and ascetic life could put even monks and recluses to shame what to speak of the kings and emperors. He had only one shirt to wear and the process of its washing and drying up would so often made him late to join Friday prayers. Before him *'Baitul Mal'* (Public treasury) was treated as a personal property of the king from which members of royal family were granted enormous sums; now they had to be content with the paltry stipends. He sent edicts to all governors to restore properties that were grabbed and taken by royal force.

During the reign of Umar bin Abdul Aziz, the Muslim forces led by As-Samh crossed the Pyrenean, and overrun the southern province of France. The Muslim forces advanced to Tolouse, the capital of Aquittaine, where a bloody battle was fought in which As- Samh was killed and the Muslims were defeated. Thereafter the command was taken over by Abdur Rahman, who evacuated the Muslim forces from France.

At the time of his accession to power, the Muslim forces were besieging Constantinople. Umar bin Abdul Aziz took stock of the situation and came to the conclusion that the expedition was futile, and there were no prospects of the fall of Constantinople. He accordingly lifted the seige and withdrew the Muslim forces from

the Byzantine territory.

At the outset of his reign, the Kharijites raised their head, and resorted to terrorist activities. Instead of taking military action against them, he summoned a delegation of their representatives and brought home to them the point that as Muslims they should not disturb the peace of the land. He assured them that if they had any legitimate grievances he would remove them. He emphasised that if in spite of that they resorted to terrorist activities, they would be betraying the cause of Islam which they professed to champion. Thereafter the Kharijites gave no more trouble during his reign.

Umar Ibn Abdul Aziz was an able administrator and a hard worker. According to Imam Sufian Thauri, Umar was one of the five pious Caliphs of Islam. He was very just and kind and tolerant to all non-Muslims.

His messing was limited to two dirhams a day. If any official would, during his exchange with the caliph's private affairs, he would promptly put off the candle provided by the State and ask for his own candle to be brought in. He would never use the hot water taken from the State mess or even inhale the fragrance of musk belonging to the *Bait-ul-Mal.*

He always exhorted the State officials to be extremely cautious in their dealings involving the state property. The Governor of Madina, Abu Bakr Ibn Hazm had submitted an application to Sulaiman Ibn Abdul Malik demanding candlesticks and a lamp-glass for the official work. By the time the requisition reached the Caliph, Sulaiman had died and it was placed before Umar bin Abdul Aziz. He wrote:

> "O Abu Bakr, I remember the days when you wandered during the nights of winter without candlesticks and light and, were you then in a better condition than now? I hope you have now enough candlesticks to spare a few for conducting the business of the State."

Similarly on another request made for supply of paper for official work, he remarked:

> "Make the point of your pen finer, write closely and concisely; for, Muslims do not require such detailed reports which are unnecessarily a burden on the State exchequer."

Simplicity, moderation, extreme cautiousness and unaffected piety were some of the distinct features of Umar's character. The sole object of his administration was the welfare of the people. Before him the State was concerned mainly with collecting revenues and spending it, having nothing to do with the moral guidance and religious instruction of the people. The historic dictum of Umar II that "Muhammad was sent as a Prophet and not as a collector'adequately illustrates the objective he had set before the State under him. During the entire period of his Caliphate he sought to translate this idea into practice. He always preferred principles, moral dictates and demands of the faith to political expediency and never cared a whit for pecuniary losses suffered by the State of the policy commended by religion entailed it. During his reign the non-Muslims were embracing Islam in ever- increasing number which meant a dwindling income from the poll-tax. As the sharp fall in revenues posed a danger to the financial stability of the State, 'Umar's attention was drawn towards it. But his reply was that the situation was eminently in accordance with the objectives underlying the Prophethood of Muhammad (p.b.u.h.)''.

Umar bin Abdul Aziz also paid attention towards spreading the message of Islam among the non-Muslims, and his endevours were also successful on account of his personal example of simple life, unaffected piety, unswerving uprightness and immaculate sincerity. Balazuri writes in *Futuh-ul-Buldan:*

> "Umar ibn Abdul Aziz wrote seven letters to the rajas in India inviting them to embrace Islam. He promised that if they did so, he would guarantee continued existence of their kingdoms and their rights and obligations would be the same as those of the other Muslims''.
>
> "The name and fame of Umar ibn Abdul Aziz had already reached those lands and when they received Umar's despatch they embraced Islam and adopted Arab names."

> "Ismail Ibn Abdullah ibn al-Mahajir, Governor of Maghrib (north west Africa), administered the land with flawless justice and gave a good account of his character and morals. He initiated proselytising activities among the Berber tribes. Thereafter Umar Ibn Abdul Aziz sent a letter inviting those people to embrace Islam which was read out in huge gatherings of the natives by Isma'il. A large number of people were converted to Islam and at last Islam became the predominant faith of the land."

The Examplary life conduct of Umar bin Abdul Aziz presents a picture of Islam in practical working. Although he reigned only two years and five months but during this short period he worked miracles in every field by his great zeal and indomitable faith in Islam and its principles.

2. Harun-Ar-Rasheed

(763-809 C.E)

Harun ar-Rasheed was proclaimed Caliph in 786 C.E. after the death of his brother, Musa Al-Hadi. At the time of accession he was only 22. During the time of his father Mehdi, he had been the Governor of the western provinces. He had successfully led military expedition against the Byzantines. His father had arranged for his expert training in Military Arts and State Craft. He was especially tutored by Yahya, the Barmakid. Although Yahya was sent to jail by Caliph Mehdi, but when Harun ar-Rasheed was enthroned his first act was to appoint Yahya as his Prime Minister. When Yahya retired from his office, the same was conferred on his son Jafar.

The Muslim empire reached its height during the Caliphate of Harun. He repulsed all attacks and crushed all uprisings. The whole of Kabul and Kandhar came under his control and the frontier of his empire extended up to Hindukush.

Azarbaijan and Armenia were overrun by the Khazars from across the Caucasus. They ravaged the country for seventy days. Harun sent an expedition against them which expelled them after killing them in large number.

Mosul rose in revolt and challenged the authority of Harun, he got enraged and despatched a huge army to suppress the revolt. The rebels got terrified with the arrival of the army and shut themselves in the city after closing its gates. The imperial army besieged the city which fell after a few days. In order to avoid the recurrence of the uprisings Harun got the walls of the city demolished.

The Khawarij also did not lag behind in creating constant headache for Harun. Waleed bin Al-Tarif was the leader of the

revolt. Waleed was killed fighting and the command was taken over by his sister Laila. She was both brave and beautiful. She won some early victories but later on her army was repulsed and she was made to retire from warfare and live a life of peace and honour at home.

Harun ar-Rasheed came to power at a time when North Africa looked disturbed and disrupted. The whole administration was going to dogs and life had become miserable. The regional administration was not even able to feed their people. Hence revenues of Egypt were diverted to North Africa for the purpose. Harun put the administration right by entrusting it to Ibrahim bin Aghlab.

His father Mehdi had forced the Byzantine empress to buy peace with the Abbasids on the payment of an annual tribute. But empress Irene was dethroned in 802 C.E. and Nicephorous became the Byzantine emperor. But power disturbed his mental balance and he addressed an insulting letter to Caliph Harun demanding an annual tribute from him and to refund the entire amount of the tribute that the empress Irene had paid to the Abbasids under pressure. This boastful epistle enraged Harun-ar-Rashid and he wrote back that his sword would answer the letter. It resulted in the shameful and crushing defeat to Nicephorus and his humiliation to agree to pay a tribute to the Abbasids. But as soon as Abbasid army left the Byzantine territory, Nicephorus denounced the agreement. Harun lost his temper and led his army to the complete rout of the Byzantines. Nicephorus once again entreated Harun to bring peace to him in return for the double amount of the tribute fixed earlier. However, Harun-ar-Rasheed captured the cities of Konia, Ephesus, Sakaliya, Thebasa, Malecopea, Sideopobis, Andrasus, Nicaca, and Heraclea.

In 808 C.E. Rafi b. Layth revolted against Harun. The Caliph rushed to Transoxiane at the head of a large army to punish the rebels. His long and arduous military expeditions through sands and hills had already affected his health adversely. But he was so courageous and enterprising that he never sat back when such an occasion arose. He loved challenges and meet them with all his might and main. Harun, inspite of his health running down marched

from Raqqa to Baghdad and from Baghdad to Persia and reached Jurjan in November 808 C.E. From Jurjan he arrived at Tus. But he could not go ahead because his ailment aggravated. He breathed his last on March 23, 809 C.E.

Although Harun-ar-Rasheed was fond of having pomp and insignia of grandeur around him, he was abstimous and austere in his personal life. He was highly charitable and unostentatively pious in his daily life. His observance and performance of religious duties and obligations were beyond doubt. By instinct and training he was soldier and could decide military problems with his sword. Hence he rushed to the spots of revolt with lightening speed and crushed it mercilessly with all the powers at his command. His personal participations in battles kept the amibition of his army high. He kept on travelling throughout his vast empire to personally know the actual condition of his subject and to redress their grievances. He personally inspected all frontiers and passes to ensure that they were adequately guard against his enemies.

He was himself an efficient administrator and looked after every department of administration with the eyes of an eagle. Hence his active supervision and dashing decisions turned his vast empire so peaceful that travellers, traders, pilgrims and merchants passed through it so safely and smoothly that could only be imagined than described. In order to promote religious activities, education, health and all round progress and welfare of his people he established mosques, madrasahs, schools, colleges, hospitals, dispensaries, roads, canals, bridges and centres of arts and culture.

His patronage of art and learning drew around him a big gallaxy of poets, writers, artistes, scientists and men of letters. His reign is, therefore, known for unprecedented progress in the sphere of art and culture, science and literature.

Under him, the Abbasid empire reached the pinnacle of glory. Baghdad of his time turned into greatest centre of trade and commerce and magnificent seat of learning and culture in the world. As a brilliant and enlightened ruler he achieved a place in history which is the envy of other kings & rulers. His magnificence and

grandeur is legendry. According to Ameer Ali (History of the Saracens): "Weigh him as you like in the scale of historical criticism, Harun-ar-Rasheed will always take rank with the greatest sovereigns and rulers of the world".

According to Hitti (*History of the Arabs*), the ninth century opened with two important names standing supreme in world affairs---Charlee Magne in the West and Harun-ar-Rasheed in the East, and out of these two, Harun-ar-Rasheed was the most powerful and represented the higher culture.

3. Caliph Al-Mamun-ar-Rasheed

(786-833 C.E)

Mamun-ar-Rasheed was a man of sterling qualities. His sagacity, broad outlook, large-heartedness, sense of judgement and political acumen made him highly distinguished among the Abbasids. His golden reign is generally called the "Augustan age of Islam". He was a great patron of various arts, philosophy and science and played a pivotal role in promoting some of them too far. He encouraged free discussion and favoured rational approach. He established observatries for promoting astronomy and libraries for building reading habits. Great scholars in various disciplines would come to his court for receiving wealth, honour and favour. His *"Darul Hikmah"* (the House of Wisdom) was one of the most important centres of light and learning in the medieval period.

Mamun ruled for twenty years and six months. During his reign he experienced many ups and downs and faced many challenges to his life and throne. But he never surrendered before adversities and most often turned the current in his favour.

Maulana Shibli writes about him:

> "More than 1300 years passed over Islam. During this long period not a single person on throne could rival the learning and perfection of Mamun. It is regrettable that his attachment with the throne placed him among the Caliphs and rulers otherwise in poetry, literature, fiqh, philosophy or any other discipline he would have been welcomed with pride and honour." (Al-Mamun,pp.173)

His sense of justice and equality could be surpassed only by a few. History has scores of glittering examples of these qualities of

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His sense of justice and equality could be surpassed only by a few. History has scores of glittering examples of these qualities of

head and heart.

Once a policeman caught a man to be used as a bonded labour. He shouted in a tragic voice, "O Umar! Where are you?" When Mamun was informed he sent for the man and asked him: "Did you recall the justice of Hadrat Umar(Allah be pleased with him)?" he replied in the affirmative. Thereupon Mamun remarked: "By Allah! Had my subject been like that of Hadrat Umar (Allah be pleased with him), I would have been more just than him." Thereafter, he gave him some reward and suspended the policemen.

Examples of equality:

One day an old woman came to the court and lodged a verbal complaint that an oppressor had grabbed her property.

"Who, and where is he?" Mamun enquired

"He is there sitting beside you", the old woman pointed out."

"When Mamun turned towards him he was none but his son, Abbas. He ordered the Prime Minister to make Abbas stand beside the old woman. Thereafter he heard statements of both of them. Prince Abbas was talking slowly and intermittently. But the voice of the old woman was fearless and was becoming loud. The Prime Minister stopped the woman saying that she must not speak so loudly before the Caliph. "No, let her speak as she wants", Mamun asked his Prime Minister and added, "Truth has sharpened her tongue and made Abbas dumb." At last the verdict went in favour of the old woman and her property was restored."

Once a certain man lodged a claim of 30 thousands against Caliph Mamun himself. The Caliph was called to the legal court. The servant spread costly carpet for the Caliph to sit on. But the Qazi said addressing the Caliph, "You and the claiment are equal here", Mamun took no ill; he rather increased his salary.

Even the most civilized government can give no more than what Caliph Mamun-ar-Rasheed conferred upon the non-Muslim in his territory. The Jews, Magi, Christians and atheists lived freely in his

domain. In Baghdad, the capital of Iraq many new churches were built and conches were blown day and night in them. Scholars and religious leaders of various religions kept present in his court and Mamun treated them honourably and on the basis of equality. He had appointed a Christian principal for the college he had built in Khurasan.His name was Mesu.

His love for science and literature and his passion for promoting them all knew no bounds.

He was very fond of collecting books on all sciences and literature from far off countries. One Christian philosopher went to Rome of his own and brought many rare books on various sciences. When Mamun came to know about it he grew very happy, called him and appointed him in *''Baitul Hikmah"* on translation job.

Sahl bin Harun was a physician of Persian origin. He was appointed for translating the arts and sciences of the Magi.

Yaqub al-Kindi who was a great translator of his court was acknowledged equally matched with Aristotle among the Muslims. He was well-versed in Medicine, Arithematic, Logic, Music, Digits, Numbers, Astronomy etc.

Muhammad Ibn Musa Khawarzimi was the man during the period of Mamun who wrote first book on Algebra.

It was in the reign of Caliph Mamun that studies, experiments and observations were made regarding equinoxes, the eclipses, the apparitions of the comets and other celestial phenomena. When Europe believed in the flatness of earth, the size of the earth was calculated from the measurment of a degree on the shores of the Red Sea.

It was the reign of Mamun when Abul Hasan discovered telescope.

Tuesday was fixed for literary, scientific and philosophical discussions in the palace of Caliph Mamun.

Mamun wanted to fill the treasure of Arabic with gems and jewels of books written in other languages. Hence he asked the

scholars and experts in his *"Darul Hikmah"* to get rare books in various languages translated into Arabic. Thus in response to his strong desire many books in Greek, Latin, Persian, Sanskirit, Pali etc. were translated into Arabic.

Muslim Spain and Christain Constantinople amassed wealth of arts and sciences that flowed from the treasure house of *'Baitul Hikmah'* set up for promoting learning. He had created permanent endowments for promotion and support of education and culture on a permanent basis. And in matter of science and literature he recognised no distinction of creed or race. For running his administration efficiently he had set up a Council of State manned by representatives from all communities--- Muslims, Jews, Christians, Sabeans and Zoroastrians to advise him. He wanted to benefit from the expert opinions of all without any difference.

4. Sulaiman (Turk)

He was the only son of Sultan Salim and there was no other prince to contest the succession with him. His succession was, therefore, peaceful, and was not marred by any succession disputes. The age produced some famous rulers such as Charles V of Germany, Francus 1 of France; Henery VIII and Queen Elizabeth of Britain; Shah Ismail of Persia; and Akbar of India. Sulaiman excelled all these great men of the age in magnificence. Sulaiman proved to be the greatest Sultan among the Ottomon Turks. Under him the Turkish State touched new heights of splendour, and he came to be known as ''Sulaiman, the Magnificent.'' He also won such titles as ''Sulaiman, the Law-Giver''; and ''Sulaiman, the Lord of the Age.''

Sulaiman began his reign by reversing some of the harsh policies of his father. Some six hundred Egyptians who had been forcibly transplanted to Constantinople by Salim were allowed by Sulaiman to return to Egypt. Salim had confiscated the property of traders who carried on trade with Persia. Sulaiman restored the confiscated properties to their owners.

Ghazali the Mamluk Bey had received the Government of Syria from Salim as his reward for betraying the cause of the Egyptian Mamluks. On the death of Salim, Ghazali in his attempt to shake off the Turkish authority declared his independence. Sulaiman sent force to Syria. Ghazali was defeated and killed, and Sulaiman appointed a new Governor for the province of Syria.

In 1521 C.E., Sulaiman marched against Hungary at the head of an army of one lakh men, with three hundred guns. After crossing the borders of Hungary, the Turkish force advanced to Belgrade. Belgrade had defied Muhammad II, and the Hungarians held the belief that Belgrade was invincible. Sulaiman besieged the city and

subjected it to heavy bombardment. After seven days of bombardment the city was assaulted and captured. The capture of Belgrade was a great achievement for the Turks. The Danube valley now lay exposed to further advance by the Turks. The fort at Belgrade was garrisoned by a Turkish force, and Belgrade was set up as a base for further operations in Europe.

In 1522 C.E., Sulaiman undertook a campaign against the island of Rhodes in the Mediterranean. Muhammad II had invaded the island but he failed to capture it. Salim planned an expedition to Rhodes, but he died before such an expedition could be undertaken. Sulaiman planned a large scale attack against the island. He sent a fleet of three hundred vessels carrying a hundred seige guns to Rhodes. He marched at the head of a hundred thousand men through Asia Minor to the bay of Marmerice, opposite to Rhodes from where they were carried in ships to the island. The island was stoutly defended by the Knights of St. John. Their resistance continued for some nine months, and during this period they performed many deeds of valour which evoked the admiration of the Turks. Ultimately the island capitulated. According to the terms of capitualtion the Grand Master and the Knights of St. John were allowed a grace period of twelve days within which period they were to leave the island in their own ships, and carry away their arms and movable property with them. The Sultan was much impressed with the valour of the Knights. Seeing the Grand Master the Sultan said, ''It is not without regret that I force this brave man from his home in old age.'' The Knights first went to the island of Crete, and then to Malta where they built a stronghold and fortified it. The civilians of Rhodes were given complete guarantee of life and property and freedom of worship. They were exempted from the payment of the tribute for a period of five years.

In Egypt, Khair Bey who had betrayed the Mamluks had been rewarded with the Governorship of the Province. In 1523 C.E., Khair Bey was overthrown by Ahmad Bey who declared his independence. Sulaiman sent his Grand Wazir Ibrahim with a force to Egypt. Ibrahim suppressed the revolt, restored law and order. The Sultan devoted the following two years to the reorganisation

of administration. The Turkish troops grew restive at the state of inaction. They longed for action and broke into revolt. The Sultan suppressed the mutiny. He killed some of the ring leaders of the mutiny with his own hand. He placated the troops by increasing their emoluments and promising to lead them to war.

In 1526 C.E., the Sultan ordered the invasion of Hungary as the young king of Hungary Louis II had insulted and tortured the Turkish envoy at his court. The Sultan accompanied by the Grand Wazir led a force of one lakh men to Hungary. The Turkish force was equipped with heavy guns. After resting for a few days at Belgrade, the Turkish forces marched to Budapest the capital of Hungary. The Turks and the Hungarian troops clashed at the historic battlefield of Mohacs half way between Belgrade and Budapest. The Turks enjoyed superiority in artillery, and the Hungarians suffered a disastrous defeat. The Hungarian King Louis II, eight bishops, a majority of the Hungarian chiefs, and 24,000 men of all ranks were killed in action. So great was the destruction that in the chronicles the battle of the Mohacs came to be known as ''Destruction of the Mohacs.''

From Mohacs the Turks advanced to Budapest. The Hungarians were no longer in the same position to offer resistance. The capital of Hungary surrendered to the Turks. The Sultan appointed Zapolye, a local chief, as the King of Hungary as Louis II left no heirs. Hungary now became a vassal of Turkey. The border forts were garrisoned with Turkish forces. Thereafter the Turks laden with immense booty returned to Istanbul. They carried one lakh slaves in their train.

After the withdrawal of the Sultan from Hungary, the nobles of West Hungary met in Diet at Pitsburg, and elected Ferdinand, a brother of Charles V of Germany as their king. A civil war thereafter broke out between the supporters of Zapolye and Ferdinand. In this war Zapolye was worsted, and was driven from Hungary. He found refuge in Poland, and from there appealed to Sultan Sulaiman.

In 1529 C.E., in response to the appeal of Zapolye, Sultan Sulaiman marched at the head of a large force to Hungary. Budapest

which had been occupied by Ferdinand was besieged. It surrendered after a short seige. From Budapest the Turks advanced to Veinna. The city was beseiged. The seige lasted for three months, but the city held out resolutely. In view of inclement weather, shortage of provisions and other difficulties, the Sultan raised the seige and returned to Instanbul. The 14th of October 1529 C.E., the day on which the seige of Vienna was abandoned was celebrated by the Austrians as the Deliverance Day. This proved to be a returning point in history, as the Muslims advance to Europe came to a halt at Vienna.

In 1532 C.E. the Sultan returned to the attack of Europe. Charles V, the King of Germany took up the gauntlet, and he mustered a large force to meet the Turks. Both the sides avoid a headlong clash. A peace treaty was executed in 1533 C.E., whereunder Hungary was divided into two parts with Zapoly as the King of East Hungary and Ferdinand as the King of West Hungary, Count Zapoly died in 1541 C.E. Ferdinand now claimed authority for the whole of Hungary and occupied East Hungary. The widow of Zapoly appealed to the Sultan in favour of her son. The Sultan once again led his forces to Hungary. The forces of Ferdinand were driven away from the areas they had occupied. The son of Zapoly was declared successor to his father, but till he came of age, the country was to be administered by the Turks. The main cities were garrisoned by Turkish troops. The Turkish system of civil administration was introduced, and Turk Officers were appointed to key posts. When the Turks consolidated their position in East Hungary, Ferdinand in West Hungary made overtures for peace. A peace treaty was made in 1547 C.E. whereunder Ferdinand was recognised as the ruler of West Hungary, but West Hungary was given the status of a vassal state, and was required to pay an annual tribute. The Turks were now lords of Hungary.

In 1534 C.E., Sultan Sulaiman led his forces to Persia. Shah Ismail had died and his successor Shah Tahmasp was not strong enough to meet the Turks in battle. The Persians followed the scorched earth policy, and deserted all villages and cities that lay in the path of the invader. The Turks marched straight to Tabriz,

the capital of Persia and captured it. From Tabriz the Turkish forces marched to Iraq. The Governor of Baghdad betrayed the cause of the Safawids, and Baghdad was occupied by the Turks. Thereafter Mosul was also occupied in the Turks. Campaigns were led against Persia in 1548, 1553 and 1554 C.E., as well. There were no pitched battles between the two powers. Large chunks of the Persian territory were annexed to the Turkish empire. These included Armenia, Erivan, Mosul, and Baghdad.

In Arabia, the Turks occupied Aden and Yemen. From Egypt, the Turks extended their conquests, and occupied a greater part of Sudan. In North Africa, the Turks became the masters of Tunis, Algiers, and Oran.

Sultan Sulaiman did not undertake campaigns on land alone, he undertook campaigns on the sea as well. During the rule of Sultan Sulaiman the Muslim States in North Africa were in a state of disintegration. The cites on the coasts had become the haunts of sea pirates who paraded on the European countries, and brought booty and slaves from these countries. These pirates known as corsairs ravaged the coasts of Spain, Italy and France, and extended their operations to Britain and Ireland as well. Sultan Sulaiman invited these crosairs to take service under the Ottoman Turks, and operate under their flag. The most distinguished of these crosairs who took service under the Turks was Khairuddin, known to history as Barbarossa. He enjoyed reputation as the red- bearded sea king. He attacked Algiers, and captured it. He carried in his ships seventy thousand fugitive Moors from Spain and settled them in Algiers. Thereafter he attacked Tunis which was under the Hafsids. Barbarossa captured the city and drove away the Hafsids from there. The Hafsids appealed to Charles V of Germany for help. The Emperor Charles V attacked Tunis with a large force. Sultan Sulaiman was at the time fighting against Persia, and he could not send any assistance to Barbarossa. Barbarossa was defeated and he had to evacuate the city of Tunis.

Thereafter the Sultan invited Barbarossa to Constantinople and made him the Grand Admiral of the Turkish fleet. In 1538 C.E. war broke out between the Turks and Spain. At the naval battle of

Prevesa, the Turksih fleet under the command of Barbarossa defeated the combined fleets of Spain, Venice, and the Pope under the command of the Admiral Andrea Doria. This was one of the important battles of naval history. Thereafter Barbarossa sacked Reggio, Gitararo, Sperlonga, and Fondi on the Italian coastland. Barbarossa attacked Fondi in order to secure the celebrated beauty of the age. Giulia Gonzaga, the wife of Vespasian Gonzaga. Varbarossa intended to take her captive, and present her to the Sultan. The beautiful Giulia, however, eluded Barbarossa, and escaped from her palace before Barbarossa could seize it. Thereafter the Turks attacked the island of Corfu which was heroically defended by the Venetians, and the Turks were compelled to withdraw the island. The Turks, however, succeeded in capturing the numerous small island in the Aegean Sea except Crete. In 1541 C.E., Charles V attacked Algiers, but Barbarossa inflicted a disastrous defeat on him. Barbarossa died in 1546 C.E. He is rated as one of the greatest admirals of all times.

After Barbarosa, the Turks had Draghut and Piale as their Admirals, who maintained the supermacy of the Turkish navy. Draghut attacked and captured Tripoli and annexed it to the Turkish empire. Draghut was made the Governor of Tripoli. In 1565 C.E. he attacked the island of Malta which had been fortified by the Knights of Saint John after their expulsion from Rhodes. The Island was stoutly defended by the knights and the Turks had to withdraw from the island. Draghut died in action at Malta. After Draghut, Piale became the Grand Admiral of the Turkish navy. He defeated the combined fleet of Spain, Venice, and the Pope under the command of Andrea Doria sent to recapture Tripoli. He annexed for the Turks the province of Oran on the African coast west of Algiers. A fleet fitted at Suex secured for Turkey the command for the Red Sea, and enabled the Turks capture Aden and Yemen. The Turkish navy extended its operations to the Persian Gulf, the Indian coast and the waters of South East Asia where it fought against the Portugues.

The domestic life of Sultan Sulaiman was marred by two great tragedies. One was the murder of his Grand Wazir Ibrahim and the

other was the murder of his sons Mustafa and Bayazid. Ibrahim was a Boon companion of the Sultan. They were great friends and enjoyed each other's company for long hours. Sultan Sulaiman married his sister to Ibrahim. Ibrahim held the office of the Grand Wazir for fourteen years. He was the man next to Sultan both in war and peace. He led the Turkish forces in battle and won great victories. Many circles grew jealous of such friendship between the Sultan and his Grand Wazir. It came to be whispered in the ears of the Sultan that the Grand Wazir was conspiring to overthrow the Sultan and capture power. One night in the year 1536, Ibrahim was summoned to the palace for dinner and there he was put to death. It is related that in his bed room, the Sultan was smothered with kisses by his favourite wife Khurram Sultana, so that he may not hear the shrieks of Ibrahim who was being strangled in the adjoining room. The Sultan survived after Ibrahim for thirty years, but during all these years the memory of the friendship of Ibrahim weighed heavy on his heart.

Sultan Sulaiman, in spite of his greatness was swayed by his wife Khurram Sultana, a Russian beauty. She conspired to secure the succession of her son Salim, although the Sultan had two other elder sons Mustafa and Bayazid from other wives. The Sultan had declared his eldest son Mustafa as the heir-apparent. Mustafa was a capable prince, and he was very popular with the army. Khurram Sultana through her wiles made the Sultan believe that Mustafa was planning a revolt. The Sultan summoned Mustafa, and had him assassinated. Seeing the end of Mustafa, Bayazid, the other son of the Sultan fled to Persia and sought refuge with the Persian ruler, Shah Tahmasp. Under the pressure of the Sultan, Shah Tahmasp handed over Bayazid to his father who had him killed. With the murder of Mustafa and Bayazid, Salim was declared as the heir-apparent. After the murder of Ibrahim, Rustam the husband of the daughter of Khurram Sultana became the Premier. Entrenched in the love of the Sultan, with her son-in-law as the Premier, and her son as the heir-apparent, Khurram Sultana became the most powerful person in the State. She could not enjoy power for long. She died in 1558 C.E. The Sultan had a beautiful tomb built over

her remains.

Sultan Sulaiman died in 1566 C.E. He enjoyed a long reign of forty-six years. During his rule the Ottoman Turks reached the zenith of their glory. Sultan Sulaiman was the greatest ruler of the age, and he was referred to as the ''Lord of the Age''. At his death his empire extended over three continents, Asia, Europe, and Africa, and covered an area of over 40,000 square miles. The empire was divided into twenty one provinces which were in turn divided into 250 Sanjaks or Divisions. The empire was inhabited by at least twenty races of mankind. Sulaiman was a just and wise ruler. He was a fine military organiser, a skilful tactician, a superb diplomat, and a great empire builder. He was born ruler of great dignity, a striking figure on the midst of a brilliant court. He raised the Ottoman empire to the dignity of an undisputedly super power of the world. He built a strong army, and won astounding victories. He strengthened the navy, and won many sea battles. He reformed the administration, and took strenuous measures to ensure that justice was administered without fear or favour. He took strong action against officials found guilty of corruption. He reformed land laws in order to ameliorate the condition of the cultivators. He enforced laws to promote social solidarity. Under the law framed by him slanderers and tale bearers were required to make compensation for the mischief done by their slanders or tale bearing. Forgery and the giving of false evidence were made crimes punishable with heavy fine. The Muslims were required to be regular in their prayers. Wilful omission to pray was made an offence punishable with fine. Care was taken to enforce the *Shariah.* For his laws Sulaiman earned the title of ''Wannun''----the law giver. He patronised learning. He had unbounded zeal for the diffusion of education. He established a network of educational institutions throughout the length and breadth of the country. He had highly developed literary tastes. He maintained a journal in which he wrote the main events of his time. In his spare time he copied the Holy Qur'an. Some of the copies of the Holy Qur'an written in his hand are preserved in Istanbul. He was an eminent poet, and wrote fine verses. He recognised and encouraged other

poets. The well-known Turkish poets Baki and Fazuli flourished at his court. He held the Ulema in great esteem. He exempted the Ulama from all taxation. He promoted foreign trade. Foreign merchants were welcomed at his court. The foreigners enjoyed numerous privileges including exemption from taxation.

Sulaiman was a greater builder. The famous architect Sinan was patronised by the Sultan, and most of the buildings constructed in the reign of Sultan Sulaiman bore the impress of the genius of Sinan. Some of the buildings constructed during the rule of Sulaiman include the Sulaimania mosque named after him, and the Salimiya mosque built to the memory of his father. He built a beautiful Mausoleum for his wife Khurram Sultana, and another for his daughter princess Mahr-o-Mah. He built the mausoleum of Imam Abu Hanifa at Baghdad. He also built the mausoleum of Jalaluddin Rumi at Konia. He built acqueducts at Istanbul and Makkah. He built palaces in Istanbul and Scutari. He constructed numerous bridges. Out of these the bridge constructed at Tschekmedji was most famous. He constructed the seven hilled city of the Bosphorus.

Because of his extensive conquests, historic achievements, personal courage, military genius, enterprising spirit, and zeal for the promotion of the welfare of his people, Sultan Sulaiman has incontestable claim to greatness.

5. Ghazan

Ghazan, a son of Arghun captured power in 1296 C.E. He was originally a Buddhist, but a few years before his succession he was converted to Islam. Nauroz, the Commander of the Mongol forces in Khurasan, who was a Muslim was responsible for the conversion of Ghazan to Islam. On conversion to Islam, Ghazan assumed the name of Ghazan Mahmud. Ghazan was the second Khan to become a Muslim. He broke off relations with the Great Khan of Mongolia. He set aside the title of II-Khan, and took over the title of ''Khan'' in his own right. He styled himself as the ''Ruler by the Grace of God.'' He took steps to promote Islam. Under his inflence most of the the Mongol Amirs accepted Islam. He discarded the Mongol hat, and took to Muslim turban. He compiled a code of how to regulate the various sectors of public life. He discarded the Mongol Yasa, and adopted the Islamic *Shariah*. Ghazan's conversion to Islam won for him the hostility of some of the Mongol chiefs. At the outset of his reign, Ghazan had to face a rebellion led by his uncle Buge. The rebellion was suppressed with force. Thereafter there was another revolt by another uncle Ildie this rebellion religion was also suppressed with some difficulty. In these revolts as many as ten princes of the royal blood met with violent end. In the early years of the rule of Ghazan, Nauroz, who was responsible for Ghazan's conversion to Islam, and succession to the throne, was the power behind the throne. Later differences arose between Ghazan and Nauroz. Nauroz was involved in a conspiracy to depose Ghazan. Before Nauroz could act, Ghazan took the initiative. Nauroz was arrested, and executed by being cleft in two, the Mongol way of execution. Sadruddin, the Minister of Ghazan, also lost his life because of his involvement in a conspiracy. Sulemish, the Mongol Governor of Asia Minor rose in revolt, and spread the rumour that Ghazan had been deposed. Ghazan sent a force to Asia

Minor to chastise the rebel Governor. In the battle that took place at Aq Shar, near Sivas, in 1299 C.E., Sulemish was defeated and killed.

In spite of his conversion to Islam, Ghazan could not be reconciled to the Egyptian Mamluks, and hot and cold war persisted between the two States. After suppressing the revolt in Asia Minor, Ghazan led a force to Syria. In the battle of Hims in 1299 C.E., the Mamluks were defeated. From Hims, Ghazan with his force marched to Damascus, which city surrender to him in 1300 C.E. In the main mosque of Damascus the *Khutba* came to be read in the name of Ghazan. When Ghazan returned to Persia, Syria was recovered by the Mamluks. Ghazan invaded Syria again in 1301 C.E., but the campaign had to be abandoned because of the heavy torrential rain that flooded the countryside, and made communications of the army difficult. In 1303 C.E. there was another confrontation between the Mongols and the Mamluks. At the battle of Marj-ul-Saffar, the Mongols suffered defeat and they had to evacuate Syria. Before Ghazan could undertake another expedition to Syria to avenge his defeat he died in 1304 C.E. He died young at the age of thirty six. His rule lasted for nine years. Ghazan was a remarkable man, and he is rated as the most gifted ruler among the II-Khans. While the other Mongol rulers had destroyed cities, and depopulated the countryside, Ghazan took steps to reconstruct the cities, revive agriculture, and establish markets. Under him Tabriz assumed metropolitan dimensions, and could boast of a population of three lakhs, a great number for those days. He devoted particular attention to the development of agriculture. The countryside which had come to be deserted because of the Mongol campaigns was repopulated, and new homogeneous village sprang up. While other Mongol rulers were mostly illiterate, Ghazan was well read. He promoted learning and founded numerous Madrasas. In Tabriz, Ghazan constructed mosques, madrasas, hospitals, and libraries. He also constructed his own mausoleum. Rashiduddin, the famous historian wrote an account of the reign of Ghazan entitled Tarikh-i-Ghazani. He was a good Muslim and he enforced *Shariah*.

6. Uzbeg

(-1371 C.E)

At the dawn of the fourteen century, Toktu was the ruler of the Golden Horde Khanate. Toktu died in 1313 C.E., and was succeeded by his nephew Uzbeg. Uzbeg was a son of Toghrilcha, a brother of Toktu. The Christian missionaries who had failed to convert the II-Khans of Persia to Christianity now concentrated effort at converting the Khans of the Golden Horde to Christianity. At the time of his accession, Uzbeg was a pagan, and the Christian missionaries whipped up their campaign to convert him to Christianity. Uzbeg, however, decided to become a Muslim, and a very staunch Muslim he became. That was a great triumph for Islam. On conversion to Islam, Uzbeg assumed the name of Ghiasuddin Uzbeg. The conversion of the previous Khans like Berek Khan or Tode Mongke was a personal affair of the Khan, and the people of the Golden Horde remained pagan. Uzbeg did not merely accept Islam for himself, he made all Mongols of the Golden Horde accept Islam. During the second decade of the fourteenth century, conversions to Islam took place on such a large scale that there was no longer any pagan in Kipchak.

In spite of being a Muslim, Uzbeg maintained friendly relations with the Christian powers though the Pope felt bitter at his acceptance of Islam instead of Christianity. Uzbeg allowed the Geonese to rebuild the town of Kafia which had been destroyed during the reign of Toktu. The Venetians were allowed to build a colony at Tana at the mouth of the Don.

Although by this time the II-Khans of Persia had also accepted Islam, the hostility between the two Mongol powers did not come to an end. Uzbeg undertook an expedition against the II-Khans with

a view to conquering the territory south of the Caucasus. He, however, failed in his effort, and the II-Khan Abu Saeed frustrated the attempt of Uzbeg to occupy Azarbaijan. In 1323 C.E. the II-Khans of Persia made peace with the Mamluks of Egypt, and that weakened the alliance between the Golden Horde and the Mamluks.

Under Uzbeg the administration of the State was Islamicised. He enforced the Islamic *Shariah* instead of the Mongol Yasa. He reached its zenith. He embellished his capital with many stately and magnificent buildings. Ibn Batuta, the famous Muslim traveller wrote that Uzbeg was a great king and the country enjoyed peace and prosperity under him. Ibn Batuta rates him as one of the seven mighty kings of the world. He had four queens, and Ibn Batuta wrote on all the four queens. These were Khatun Taytughli; Khatun Kebek; Khatun Bayalun; and Khatun Urduja; Khatun Taytughli was the principal queen and was the mother of the heir apparent. Khatun Urduja was a daughter of the king of Constantinople.

Muslim traveller visited Sarai during the rule of Uzbeg. According to the testimony of Ibn Batuta, Uzbeg was a great king, and the country enjoyed peace and prosperity under him. Uzbeg is regarded as one of the great kings of the fourteenth century. After him a Mongol tribe came to be known as the Uzbegs. The Uzbegs have a state of their own in modern Russia known as Uzbegistan. Uzbeg died in 1341 C.E. His rule lasted for twenty eight years, and this was the golden period of the rule of Golden Horde.

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7. Muhammad I

(-886 C.E.)

On the death of Abdul Rahman II, his favourite queen intrigued to instal her son Abdullah as the Amir but Muhammad the elder son of Abdul Rahman succeeded to the throne of his father.

After the accession of Muhammad 1, there was an insurrection in Toledo. The rebels were joined by the Christians. Sindola, the ring leader of the rebels captured power, and expelled the Governor appointed by the authorities of Cordova. The rebels received support from Ordono 1, the king of Leon. In June 834 C.E., Muhammad led a force to Toledo. In the battle that took place at Guadacelate the rebels suffered a serious defeat, loosing 8,000 persons on the battle-field. Toledo was recaptured by the Amir. In order to placate the people of Toledo, they were allowed autonomy under the over all suzerainty of Cordova.

Abdul Rahman II had suppressed the movement of the Christian fanatics. As a mark of clemency he had spared the life of Euologius the ring leader of the fanatics. During the rule of Abdul Rahman the fanatics lay low, but after the death of Abdul Rahman they raised their head again. Eulogious was elected as the head of the Metropolitan Church and he launched a vilification campaign against Islam, and the Holy Prophet (peace and blessings of Allah be upon him). He won the support of Charles the Bald, the King of France. Muhammad 1, undertook stern measures against the fanatics. Euologius and other fanatic leaders were arrested, tried, and publicly hanged in 895 C.E.

Some members of the royal Visogothic family had accepted Islam. They settled in Arogon and were known as Banu Qasi. In the reign of Muhammad 1, Aragon declared its independence under

its leader Musa. The king of France recognised the independence of Aragon. Musa died in 862 C.E., and that afforded an opportunity to Abdul Rahman to recapture Aragon. After a few years, the Banu Qasi gained power under the sons of Musa. They drove away the Cordovan garrison from Aragon and declared the independence of Aragon. Muhammad could take no action and Aragon was cut off from Cordova.

Following the example of Aragon, Merida broke into revolt under Abdul Rahman b. Marwan. Ibn Marwan belonged to the family of new converts and his father had been a Governor of Merida in the reign of Abdul Rahman II. Ibn Marwan declared his independence. Muhammad 1 led a force to Merida, and Ibn Marwan submitted. Muhammad 1 appointed Ibn Marwan as the Captain of his bodyguard. Here Ibn Marwan quarrelled with the Minister and escaped to Merida where he raised the standard of revolt once again. A royal force was sent against him but it was defeated. Further attempts made by the Cordovan authorities to subdue Merida also failed, and Muhammad agreed to accept the autonomy of Merida subject to the condition that the *Khutba* was read in his name.

Taking advantage of the internal disorders in Spain the king of France broke the peace treaty that he had concluded with Abdul Rahman in 847 C.E., and invaded the frontier cities causing considerable havoc. In retaliation the royal forces of Spain attacked Navorre in 861 C.E. The Christians were defeated and Pamplona, the capital of Navarre fell to the Muslims. The royal forces next marched to Leon whose ruler had supported the king of France. The ruler of Leon was defeated, and he sued for terms. Later a peace treaty was made with the Christian powers whereunder they guaranteed peace in future.

Abdul Rahman II had crushed the power of the Norman pirates. In the reign of Muhammad these pirates raised their head again. In 859 C.E., they raided Malaqa and Seville with a fleet of ships, and caused a good deal of havoc in the countryside. When the royal fleet was sent against them, they fled away, after suffering heavy loss.

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Abdul Rahman II had suppressed the movement of the Christian fanatics. As a mark of clemency he had spared the life of Euologius the ring leader of the fanatics. During the rule of Abdul Rahman the fanatics lay low, but after the death of Abdul Rahman they raised their head again. Eulogious was elected as the head of the Metropolitan Church and he launched a vilification campaign against Islam, and the Holy Prophet (peace and blessings of Allah be upon him). He won the support of Charles the Bald, the King of France. Muhammad 1, undertook stern measures against the fanatics. Euologius and other fanatic leaders were arrested, tried, and publicly hanged in 895 C.E.

Some members of the royal Visogothic family had accepted Islam. They settled in Arogon and were known as Banu Qasi. In the reign of Muhammad 1, Aragon declared its independence under

its leader Musa. The king of France recognised the independence of Aragon. Musa died in 862 C.E., and that afforded an opportunity to Abdul Rahman to recapture Aragon. After a few years, the Banu Qasi gained power under the sons of Musa. They drove away the Cordovan garrison from Aragon and declared the independence of Aragon. Muhammad could take no action and Aragon was cut off from Cordova.

Following the example of Aragon, Merida broke into revolt under Abdul Rahman b. Marwan. Ibn Marwan belonged to the family of new converts and his father had been a Governor of Merida in the reign of Abdul Rahman II. Ibn Marwan declared his independence. Muhammad 1 led a force to Merida, and Ibn Marwan submitted. Muhammad 1 appointed Ibn Marwan as the Captain of his bodyguard. Here Ibn Marwan quarrelled with the Minister and escaped to Merida where he raised the standard of revolt once again. A royal force was sent against him but it was defeated. Further attempts made by the Cordovan authorities to subdue Merida also failed, and Muhammad agreed to accept the autonomy of Merida subject to the condition that the *Khutba* was read in his name.

Taking advantage of the internal disorders in Spain the king of France broke the peace treaty that he had concluded with Abdul Rahman in 847 C.E., and invaded the frontier cities causing considerable havoc. In retaliation the royal forces of Spain attacked Navorre in 861 C.E. The Christians were defeated and Pamplona, the capital of Navarre fell to the Muslims. The royal forces next marched to Leon whose ruler had supported the king of France. The ruler of Leon was defeated, and he sued for terms. Later a peace treaty was made with the Christian powers whereunder they guaranteed peace in future.

Abdul Rahman II had crushed the power of the Norman pirates. In the reign of Muhammad these pirates raised their head again. In 859 C.E., they raided Malaqa and Seville with a fleet of ships, and caused a good deal of havoc in the countryside. When the royal fleet was sent against them, they fled away, after suffering heavy loss.

In Spain the Maliki school of jurisprudence was favoured by the State. That created discontentment among the other schools. During the reign of Muhammad 1, the differences between the Malikis and the Hanbalis became acute and led to riots. These were suppressed by Muhammad 1 with some difficulty.

Muhammad 1, died in 866 C.E. He enjoyed a long rule of 34 years. Muhammad was just, brave, religious and munificent. He was a hard task master and exercised strict vigilance over the functionaries of the State. There were numerous insurrections and revolts during his reign, but his rule was on the whole successful, when the country enjoyed a spell of economic prosperity.

8. Abdul Rahman III

(912-961 C.E.)

Abdul Rahman III was barely 22 when he succeeded his grandfather, Abdullah in 912 C.E. He was the third Amir in the line to bear this name. He was the son of Muhammad, the elder son of Abdullah. Muhammad had been poisoned by his step brother Mutrif. Abdullah grieved at the death of Muhammad and appointed his infant son Abdul Rahman as his successor. At the time of his nomination as the heir apparent, Abdul Rahman was only twenty days old. Abdul Rahman received good education and was associated with the affairs of the State by his grandfather. He was intelligent and capable, and when he came to the throne there was no opposition. In spite of the fact that he had many uncles who could lay claim to the throne.

At the outset of his rule, Abdul Rahman followed a vigorous policy of the consolidation of the State. He brought home to all concerned that if the Muslims were to survive in Spain, it was necessary that the State should be strong, and as such fragmentation of the country could not be permitted in national interest. Most of the chiefs of the independent principalities voluntarily submitted to the central rule. Those who resisted were brought to order. All such principalities became an integral part of the Amirate, but the Chiefs were duly associated with the administration, and a due measure of local autonomy was conferred on the various areas. Within the short space of three months, Abdul Rahman was able to give a new shape of unity to his dominions.

Abdul Rahman had to face next the Christian powers of the north. In 914 C.E. Ordono II of Leon raided the Muslim territory and caused considerable havoc in Merida, Talvera, and Alanje.

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Abdul Rahman sent a force under his General Ahmad b. Abi Abduh to chastise the Christians. The royal forces suffered a defeat and Ahmad b. Abduh lost his life. Abdul Rahman then sent another force under Haji Badr. In the confrontation that followed the Christians were defeated. The royal forces then penetrated into the territory of Leon. Ordono retreated and the frontier fortresses were captured by the Muslims.

After the defeat of the Christians in the north, the Muslims were now the masters of practically the whole of Spain. The Umayyad rule was now at the zenith of its power. When Abdul Rahman had come to power, the Umayyad rule was tottering to a fall and the country stood fragmented and prey to disorder. Within few years, Abdul Rahman had welded all petty principalities into an empire and brought order out of chaos. Spain under Abdul Rahman had grown into a world power.

After the death of Ordono II, Al-fonso IV became the ruler of Leon. He turned a monk, and abdicated in favour of his brother Romero. After some time Al-fonso denounced ascetism and came to power. Romero overthrew him and had him blinded. After recapturing power Romero raided the Muslim territory.

The other Christian powers joined Romero and they formed a ground alliance. Abdul Rahman led a force against the Christian. In the battle of Calatayud in 937 C.E. the Christians and their allies were defeated.

The peace with the Christians was shortlived, and the Christian powers revolted again in 939 C.E. The Arabs had formed the dominant part of the royal army. Abdul Rahman reorganised the army. Most of the ranks in the army were filled by slaves purchased from European countries converted to Islam.

The remaining years of Abdul Rahman's long reign was marked by wise administration. In 929 C.E. he issued an edict (farman) assuming the title of al-Khalifah al-Nasir li-Din Allah (the Caliph, defender of the religion of Allah). He had still to fight against the Christians who ever had their covetous eyes on the rich land of the north. His campaigns against the Christians of the north continued

up to 939 C.E. At the battle of Alkhandak the Caliph's army triumphed over the combined forces of Christians.

The great secret of success of Abdul Rahman was in his frank, human, just and chivalrous behaviour with his troops. In April 913, he appeared personally among the troops. The frank and fearless attitude of the handsome Caliph and his desire to share with them not only their glory but also their fatigues and perils evoked extraordinary enthusiasm among his soldiers and exercised a wonderful influence on their morale.

Abdul Rahman's court, Al-Zahra at that time was one of the most brilliant in Europe. Its seat, Cordova, with half a million population, seven hundred mosques, three hundred public baths, numerous schools and colleges was as grand as Baghdad and Constantinople.

The royal palace (Al-Zahra), with four hundred rooms and apartments housing thousands of servants and guards stood northwest of the town on one of the spurs of the Sierra Morena overlooking the Guadal Guivir. Abdul Rahman began its construction in 936 and named it after his wife Al-Zahra.

Abdul Rahman an-Nasir was the ablest and most talented of all the Umayad kings of Spain. He had founded his kingdom in a chaos, torn by factions and parcelled among a number of feudal chieftains belonging to different races, a prey to anarchy and civil war and exposed to continual raids from the virile Christian tribes of the north. In spite of great odds he had saved Andalusia and made it greater and stronger than it ever was before. Peace, order, prosperity reigned throughout his empire. The police arrangement was so perfect that any traveller, trader, even a woman could travel with perfect safety and immunity from danger throughout his empire including most inaccessible regions.

The cheapness of all market goods, the excellence of the clothes worn by the peasantry, and the universal habit of riding even by the poorest testified to the general prosperity and happiness of the people. The smiling fields, the charming gardens, well stocked granaries, and a great wealth of fruits spoke of the wonderful

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impetus given to agriculture and horticulture by liberal aids by Abdul Rahman's Government.

The splendia hydraulic work and the most unique scientific system of irrigation which made most sterile land fertile, evoked the admiration of the world.

It was not agriculture alone that was fostered by Abdul Rahman. Commerce, industry, arts and sciences were patronised and developed. Cardova, Almeria, Sevelle and other cities had many special industries which enriched the population and added to the wealth of Spain. The extension of commerce was so extensive that custom dues alone supplied the major portion of the state income and it amounted to twelve million dinars.

The military resources of Abdul Rahman were formidable. He had a splendid navy and a numerous and well-disciplined army the best in the world according to historian Dozy.

The great rulers of Europe courted his alliance, and the Emperor of Constantinople and other kings of Europe established diplomatic relation with Abdul Rahman by sending their Ambassadors.

What excites the admiration and wonderment of the student of this glorious reign is less the work than the workman. This sagacious man who centralised, who founded the unity of the nation and that of the monarchical power, who by his alliances established a kind of political equilibrium, who, in his large tolerance called to his councilmen of every religion, is especially a king of modern times rather than a ruler of the middle age.''

Never before was Cordova so prosperous, al-Andalus so rich and the state so triumphant as in the reign of Abdul Rahman III and all this was achieved through the genius of one man.

9. Shams-ud-din Iltutmish

(- 1236 C.E.)

It is seldom that a man's disposition and character is determined by an accident. In the case of Iltutmish it was really an accident which determined his religious thought and behaviour. He was hardly ten when he fell a victim to the jealousy of his brothers, who brought him to the slave-market of Bukhara and sold him to a kinsman of Sadr-i-Jahan (the Chief Eclesiastic). The Sadr-i-Jahan's family was of honourable decent and enjoyed a religious reputation. Minhaj calls it priestly and saintly family and eulogizes its eminence and sanctity. Here this young slave was treated as a member of the family. While in this house a very small incident took place; but it left a very deep impression on his mind. ''On a certain occasion one of the members of the family gave him a piece of money and ordered him to go to the bazar and buy some grapes. He went to the bazar and on the way lost the piece of money. Being of tender age, he began to cry for fear and while he was weeping, a Faqir came to him and took his hand, purchased some grapes and gave them to him, saying: ''When you obtain wealth and dominion, take care that you show respect to Faqirs and maintain their rights!'' This incident made such a deep impression on his young mind that we shall not be far from the truth if trace to the first germination of mystic love in him. Long afterwards he related this incident in his court and said: Whatever of royality and honour developed upon me came through the benediction of that very saint''.

After a short time at Bukhara, Iltutmish somehow reached Baghdad which was a great spiritual centre at this time and hundreds of eminent mystics had constructed their hospices there. The enlightening discourses and sermons of such distinguished personalities as Shaikh Shahab-ud-din Suhrawardi, Khawaja

Mu-in-ud-din Chishti, Shaikh Auhad-ud-din Kirmani, Qazi Hamid-ud-din Nagauri and others had filled the entire atmosphere with mystic ideas. The bank of the Tigris was studded all along with mosques and Khanqahs and a mystic breeze blew over the entire landscape. Masjid-i-Kankari, Masjid-i-Abu-Lais Samarqandi and Masjid-i-Junaid Baghdadi were the principal centres of mystic activity and teening crowds flocked there.

Iltutmish was also breathing this atmosphere. Two anecdotes show that he imbibed fully the pervading spirit. His master was a religious-minded man and he very often vacated his house for the mystics to hold their music parties. One night a music party was arranged in house. Many eminent mystics, like Qazi Hamid-ud-din and others, were invited there. The young Iltutmish kept standing throughout the whole night and devotedly served these Sufis by removing the burnt wick from the candle.

Another story is more significant and clearly shows Iltutmish's faith in these divines. On day he went to the Khanqah of Shaikh Shabab-ud-din Suhrawardi and presented a few coins to the Shaikh. The Shaikh remarked: ''I see gleams of royalty shining on the forehead of this man.'' Shaikh Auhad-ud-din Kirmani who was present there also blessed him.

Shaikh Nizam-ud-din Auliya once told his audience about Iltutmish:

> ''He had gained access to Shaikh Shihab-ud-din Suhrawardi and Shaikh Auhad-ud-din Kirmani. One of them had prophesied that he would be a king.''

The apocryphal *malfuz* of Shaikh Qutb-ud-din Bukhtiyar Kaki contains the following story:

> ''Once I (Shaikh Qutb-ud-din Bakhtiyar Kaki) was present in the company of *pir,* Khawja Muin-ud-din Chishti in Baghdad. Many mystics of repute were there. It so happened that a lad of twelve passed by that way, with a bow in his hand. Incidentally these mystics glanced at him and prompt were the words that came from the lips of the Khawaja: ''This lad will be the ruler of Delhi.''

Having passed his early years in this spiritual atmosphere of Baghdad, Iltutmish came to India as a slave of Qutb-ud-din Aibak. He was entrusted with the *iqta* of Gawalior and was later on appointed to the governorship of Badaun. Badaun was one of the earliest centres of Muslim culture. Hundreds of Muslim martyers lie buried there. Many eminent mystics who came to India subsequent to Shahab-ud-din's invasion settled there. Distinguished saint, like Fathullah, Shaikh Wajih-ud-din's Khawaja Ali Bukhari lived and died there. A simple anecdote, mentioned in several hagiological works, shows that Iltutmish was influenced by the mystic atmosphere of this place. One day he was going out to play *chaugan* a very aged man came forward, stretched out his hand and begged for alms. Iltutmish did not give him anything. A few steps further he came across a stout young man and at once took out some gold pieces from his purse and delivered them to him. Later he turned to his companions and asked:

> ''Do you know why I did not give anything to that old begger, while I gave to this young man unasked?''

His companions, who were themselves surprised at this strange standard of charity, could not any reply to this query. Then Iltutmish himself said:

> ''Had it been left to my choice, I would have preferred to give (alms) to that old beggar; but whatever is bestowed is bestowed by Him. I am helpless.''

These anecdotes serve as so many clues to explain the Sultan's excessive interest in mystics and divines. With these instances in mind, many of his later actions which otherwise would seem to be freaks of an eccentric nature, appear to mark a stage in the development of his religious thought that was nurtured at Bukhara, Baghdad, Bada'un and Delhi---all conspicuous religious centres. It was from these places that he imbibed an esoteric spirit of religion.

Even after his accession he continued to take keen interest in religious devotions and exercises. He offered his obligatory prayers punctually. Special arrangements were made for congregational

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prayers when he went out on military expeditions. Preachers and *Imams* accompanied him wherever he went and he heard their sermons regularly. Ordinarily he heard sermons thrice a week, but during the month of *Ramadan* daily sermons were arranged. Many religious meetings were held in the palace and were attended by eminent saints and divines. After Friday prayers a special meeting was convened in which the grandees, nobles and saints participated. Balban used to say that he never saw such a brilliant assembly of scholars and divines in any other court.

''The probability is'', declares Minhaj, ''that there was never a soveriegn of such exemplary faith and of such kind hearted and reverence towards recluses, devotees, divines and doctors of law and religion, ever enwrapped from the mother of creation in the swaddling bands of dominion. It is mentioned in the *malfuz* of Syed Muhammad Gesu Daraz that Iltutmish used to visit paupers, mendicants and destitutes *incognito* at night and distributed money to them. Whenever he heard about the arrival of some saint from the central Asian lands, he went out for miles to receive him and insisted on his stay in the palace. He warmly welcomed Shaikh Qutb-ud-din Bakhtiyar Kaki on his arrival in Delhi. He went out several miles to receive Shaikh Jalal-ud-din Tabrizi. Once Shaikh Badr-ud-din Ghaznavi went to see him in his palace. The Sultan received him at the palace door, clasped him in his arms and led him in.

It is said about Iltutmish that he would sit all day long in the court and attend to the business of administration, but at night he spread his prayer carpet and bent his knees before the Almighty. Once a very severe famine broke out in Delhi, Iltutmish sent a courtier to all the saints of the capital and requested them to pray.

10. Aurangzeb

(1618-1707 C.E.)

Aurangzeb ascended the throne in July 1658. However, the formal accession did not take place till June 1659. On the latter occasion, Aurangzeb assumed the title of Alamgir.

It goes without saying that Aurangzeb was an ideal person in many ways. He was simple in his habits and pious in his life. His contemporaries called him a "Dervish clad in the Imperial purple". He was absolutely away from vice and even from the most innocent pleasures of the idle rich. The number of his wives was less than four and he was faithful to wedded love. He possessed a wonderful memory. He never forgot a face he had once seen or a word that he had once heard. He retained all his physical powers to the end. He was a master of the pen and a master of the sword.

Saddled in power, Aurangzeb introduced far-reaching reforms. He was a puritan, and he abolsihed all practice in the court which were not in conformity with the injuctions of Islam. He abrogated the *Ilahi* year inaugrated by Akbar and introduced the Muslim lunar calender instead. He appointed Censors of Public Morals to enforce Islamic laws,and put down practices forbidden by the *Shariah* such as drinking, gambling and prostitution. He forbade the cultivation of Bhang throughtout the empire. He forbade the practice of the Emperor being weighed in gold and silver on birth days. He issued an edict prohibiting *sati*. He abolished all taxes repugnant to Islam. He reimposed *"Jazia"* on the non-Muslims. He enforced the *Shariah.*

Aurangzeb was the only deep scholar in his family. He led an austere life in all other aspects, but he never starved his intellect.

The best portion of his intellect was devoted to his crusade against the laxities of Mughal society. He had two engagements----planning this crusade and controlling its operations and when tired refreshing himself with books.

The vast range of his studies is displayed in his splendid *ruqqat* (letters). This collection of his letters is a unique wisdom and scholarship and it displays varied and vast learning and comprehensive knowledge of men and of the universe and his sound judgement and wisdom. His letters have elicited admiration and homage from scholars even from his critics.

The other moumental work that he has left for posterity in his *"Fatawa-i-Alamgiri"*. It is the eternal assimilation of his genius. It shows how far the emperor was alive to the basic needs of the Muslim Society of his day and in what way he endeavoured to open new channels of action for his people. His efforts at reorientation and reform eminently marks him out as the man of the hour and also as one who not only demolishes the old but ushers in a new era.

Aurangzeb was one of the most brilliant kings that ever adorned the throne of Delhi. He was a pious king devoting many hours to prayers and set an inspiring example of piety for all to follow his example. Though a religious devotee; he was never unmindful of the material prosperity and well-beings of his own subjects. During his long reign essential food stuffs were sold at controlled prices and the poor classes among his subjects were exempted from taxation.

Aurangzeb showed extraordinary zeal for spread of education among his subjects and ordered his provincial governors to help poor students with scholarships and stipends. He introduced compulsory primary education among the people of Gujrat, and imposed heavy punishments on truants. At Lucknow he turned a big dutch trading station into a big madrasah. Inspired by his zeal and example for education, many private persons of his time such as Ghazi Rafiuddin established college. Another such college was endowed at Ahmedabad in 1697 by Maulana Akramuddin at a great

cost, and a madrasah at Sialkot was liberally endowed by Moulvi Abdul Hakim.

Not only the Emperor Aurangzeb was a great enthusiast for spread of education but he was a great benevolent ruler burning with fire to make the life of his subjects comfortable and happier. Bakhtiyar Khan, a noble of Aurangzeb's court gives elaborate accounts of Aurangzeb's charity and piety. The following extracts from his history *"Mirat-e-Alam Mirat-e-Jahan Numa"* is being reproduced below:

> Emperor Aurangzeb, a great worshipper of Allah, is remarkable for his rigid attachment to religion. He says usual prayers daily in mosque and at home, and he reads the Friday prayers in the Jama Masjid with the common people. He keeps fast throughout the whole month of Ramadan. He always refrains from prohibited food and drinks. He never puts on the clothes forbidden by Islam, nor does he ever use the vessels of gold and silver. In his court no improper conversation, no word of back- biting or falsehood is allowed. He appears twice or thrice a day in his court of audience with smiling face to dispense justice to the complainants and the aggrieved who came to his court. He hears them and dispense justice impartially. All bad characters are expelled from Delhi and throughout his empire. Under anguish and anger he never passes any order.
>
> Peace and order are strictly maintained in all the cities and towns of his extensive empire. Pensions, allowances and land have been given to the learned men and professors; stipends have been fixed for scholars according to their abilities and qualifications. All mosques of the Empire are repaired at public expense. *Imams* and *Muazzins* are maintained at government expenses.

Bakhtiyar Khan continues---

> "When the royal army arrived at Balkh, Abdul Aziz Khan with a large force, which equalled the swarms of locusts and ants, came and arranged his men in order of battle and

surrounded the royal army. While the battle was raging furiously, the time of evening prayer arrived and Emperor Aurangzeb though strongly by his commander alighted from his horse and said his prayer in congregation as if nothing has happened in the midst of a fierce battle. When Abdul Aziz saw this he ceased fighting saying to fight with such a man is to destroy oneself."

The historian further record---- "The emperor is a very learned scholar and he is a hafiz. He writes elegant *naskh*. He has copied two copies of the Holy Qur'an with his own hand. He has given very liberal education to the children and ladies of families."

Aurangzeb was strictly scrupulous in spending money from the public treasury. He believed that a man should earn his money by his honest job. He himself lived a life of simplicity and always considered him to be an ordinary man, a humble creature of Allah. Once an official made a special arrangement for the reception of the emperor in a mosque. The emperor was much displeased and said--- "All men are equal before Allah. I am not an emperor here in this mosque of Allah. I am no more here than the meanest creature of Allah."

The Emperor Aurangzeb was just and impartial to all his subjects and treated them equally. Once some leading citizen asked him to remove non-Muslims from government services. The Emperor flatly refused declaring---

"There is no compulsion in religion under Islam and people should not be prosecuted for their religion. The Holy Qur'an enjoins tolerance in the matter of religion."

The Emperor was most hard-working and all-devotion to duties. Once some ministers asked him not to work so hard at the cost of his health and life. The emperor calmly declared ----

"I live for my subjects. I have been entrusted by Allah with their well- being. A great sacred responsibility lies on my head. Do you mean I should shirk this duty and leave it to

others. If I do this, do you think I will remain worthy ruler of worthy people."

Aurangzeb died at the age of 90. He left no personal wealth behind him. He left instruction that no state money should be used for his burial, and the sum earned by him by copying the Qur'an and sewing caps should be spent for the purpose.

11. Faysal Ibn Abd al-Aziz

(1906)

Faysal had once told his people:

> ''Your Government has your interests at heart. I wish to assure you that it is deeply aware of what is going on in your minds, but we wish to proceed wisely and tread on firm ground. We do not wish to do things extemporaneously. Every step we take will be based on careful study in order to protect the interests of the majority without doing harm to the minority.''

The above speech brings to light Faysal's love for the people he was destined to rule. But, at the same time, it shows his careful approach to every problem his country was facing. He believed in wise planning and calculated approach. Impatient haste was alien to his nature and he also never tried to win applause of his people cheaply.

Gayth writes:

> ''As Prime Minister, Regent and King of Saudi Arabia, Faysal has been the voice and the force behind all that is good and beneficial to the country and its people. In the same way that his great father encountered obstacles and resistance to the introduction of the modern techniques, he has faced opposition to some of the daring steps he has taken to raise up and modernize the country.''

Answering a question of a representative of *Anbea al- Mashriq* (Orient News of Lebanon) on April 8, 1963, he said:

> ''We do not consider the development projects already implemented in Saudi Arabia in such a short period as sufficient for our purpose. Our aim is to achieve a general renaissance of the country, covering every aspect of activity and aimed at providing welfare and progress.''

He had deep sense of dissatisfaction regarding the developmental works carried out in his country. He, therefore, so often talked of renaissance of his country a rebirth and revival in the field of human skill and development. Unless this is done he would be far behind in achieving welfare and progress for his people which was the sole aim of his life. He admitted the fact that his country was not wanting in money, what it lacked was human skill, expertness and modern technical know how. Addressing a function at Thagar Model School in April 1963, he observed:

> ''We are badly in need of an extensive renaissance. This country, thank Allah, is not short of money nor is it short of men or numbers, I hope and pray that it is also not short of consciousness in the accomplishment of every good deed. The only thing that the country is short of is sufficient human capacity (skill) to meet the requirements of this noble land in keeping with its position with respect to its Islamic and Arab destiny.''

Faysal never posed as a ruler, he also presented himself before his people as their servant. His rule provided him with an opportunity to serve his people and work wholly and solely for the well being of his people and the Muslim *Ummah* at large. Hence he put every field of human activity to reforms and worked hard for the maintenance and preservation of the Islamic spirit of his country.

His life's desire was to run his Government purely according to *Shariah* and he wanted to evolve the mode of government on this pattern. In a policy statement in November 1962, he observed:

> ''In as much as the system for government in any state should truly reflect the degree of development which its society has attained, it has been the aim of His Majesty's Government to develop Saudi society educationally, culturally and socially until it reaches the level which will

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present its true picture under the ideal system of government, representing the great eternal aims introduced by our distinguished *Shariah*. The form of government in Saudi Arabia has, from time to time undergone active changes which reflected the state of development which our society had reached. His majesty's Government is of the opinion that the time has come of the promulgation of a fundamental law for the country, based on the Book of Allah, the *Shariah* of his Prophet and the life of his wise successors. The law clearly sets down the basic principles of government and the relation between ruler and citizen, organizes the different authorities of the State and co-ordinates their relation to each other. It also sets down the basic rights of the citizen including that of freedom of expression, within the limits of the Islamic faith and public policy.''

Refusing the ridiculous charge of being reactionary, Prime Minister Faysal said addressing a mass rally on January 21, 1963:

''We are free and democratic under the Banner of Muhammad, Allah's peace be upon him.'' He further said:

''Brothers! With this conviction we go forward. They (the critics) accuse us of being reactionaries. But what do they mean by this word? If protecting our freedom and independence. spreading education and enlightenment, providing health services and developing this country are reactionary measures, then we ourselves understand it, and if injustice, tyranny, repression of freedom, robbing people of their property, treating with indignity and disregarding moral values, then they are the reactionaries.''

Faysal could take technical help from any country developed in science and technology for the development of his own country but nothing more than that. For social and moral values and political system he never looked towards any other country howsoever developed that might be. In a speech before a public gathering at Dammam in March 1963, he said:

''They say that we are opposed to Socialism. As Muslim we believe in Allah, and the Qur'an as our Law. If they claim that Socialism does not conflict with the teaching of Islam, why do they ask us to abandon the substance and to run after the shadow? If however, it does conflict with Islam, let them say so frankly and reveal their aim. Then every one will have the freedom to adopt the course he chooses. We did not impose anything upon them. We did not interfere when they abolished the *Shariah* courts; we did not say ''No, the *Shariah* courts should be restored and Islam should continue to be the judge'', although it was our duty to say so. Nor did we interfere when they removed the name of Islam from their constituion; their people, however, forced them later to re-include in the Constitution the provision that Islam is the religion of the State.''

Faysal lived for Islam and died for Islam. He could never be forced to make compromise on Islam as his ideology. Anything detrimental to Islam was unacceptable to him. Regarding the Arab Unity he said:

''We stretch our hands and open our hearts to our Arab brothers and are willing to co-operate sincerely with them to the fullest possible extent in order to reach the desired goal, namely, total Arab Unity. We can, however, under no circumstance forget the Islamic nature and sanctity of this country which distinguish it from all its Arab sister States, having regard for its geographical position and the Muslim shrine that it embraces: We glorify Islam and serve it before everything else. We consider Islam to be our stronghold for which we accepted no substitute.''

Nationalism in its narrow meaning was unacceptable to Faysal. Although he was conscious of Arab nationalism or Arabism but Islamism was his first love. Like some other Arab countries he never accepted Arab nationalism as his creed or doctrine. Islam alone was his creed and he was not ready to accept anything else as its substitute. In the same speech Crown Prince Faysal said:

> ''As regards Arab national, an Arab does not need to bring evidence to prove that he is an Arab, for Arab nationalism is not a creed or doctrine, it is a matter of feeling, blood and language.''

Faysal was basically not in favour of drawing a line of demarcation between Arab Unity and Islamic unity. Islam rose from Arab soil and spread in every nook and corner of the world. In the same manner Arab unity should strengthen Islamic unity throughout the world. It must not create a division between Arab and non-Arab. Islam believes in one nation and that is, Muslim nation. Identifying Arab unity with Islamic unity he clearly told the people:

> ''My brothers! If we were to call for Arab union or unity it would not differ in the slightest respect from the call for Islamic unity. It is our conviction, however, that this call for Arab unity is preliminary to a bigger Muslim unity including all Islamic peoples, built on sound and well-prepared bases in which the interest and rights of each nation are taken into consideration.''

However, Faysal believed in Arab unity and solidarity for the sake of peace, prosperity and welfare of the Arabs. Peace, stability and unity among the Arab countries was his cherished dream because only in this way they could be able to make progress and take to development work. To him peace and stability alone could make Arab countries able to work for the cause of Islam. He never thought in terms of geographical factor. He, therefore, never attached any importance to territorial disputes with his neighbours. He settled the border problem with Qatar so amicably and peacefully that Shaykh Ali Bin Thani of Qatar had to say, ''There is no border problem between me and the Saudi Kingdom; we are brothers and there are no borders between us.''

Preserving the same spirit of peace, amity and Muslim brotherhood, he made peace with Yemen which was facing internal crisis and turmoil of the worst kind. He made it amply clear that he had no designs of the Imamate of the Yemen. Addressing a public meeting in March, 1963, Prime Minister Faysal declared:

> ''All we wish is that the people of Yemen should preserve their own freedom, independence and security and that they should be given the opportunity to determine their fate without interference from the Arabs outside of the country or any other source. This is our attitude, brothers,------does it consitute an aggression or injustice.''

With utmost sincerity and purity of heart Faysal wanted every Arab country to go ahead according to its programmes and politics and no external intervention disturbed its smooth and peaceful progress. Every nation should be left to choose its own way to its goal. As an ardent advocate of peace and prosperity for all the Arab States he did all that he could do to create an atmosphere favourable and congenial to their unobstructed running. He neither created any trouble in the neighbouring states nor he liked it to be created by any other agency. Achievement of peace and affluence by each Arab State was the dream of his life. Touching the chord of Arab unity and solidarity he said on September 5, 1963.

> ''The Arab countries today are in urgent need of stability and peace. Every country, every government, every responsible citizen and every individual in every Arab country should devote himself to the service of his country and his people to raise his country to the place it deserves among the nations of the world. That is what Arabs need today. Quarrels, disagreements, insults, and altercations are forbidden by our religion, and unworthy of the Arab dignity and are detrimental to their own interests. It serves no purpose if an Arab inflicts damage on himself or on others. The only purpose these objectionable things fulfil is to hinder the Arab States from carrying on their duties properly.

His foreign policy was based on non-interferance in the internal affairs of Arab countries. He sincerely believed that external interferance would create disturbance and disruptions and weaken the process of peace and stability. Hence every Arab State should be left free to decide their course of action according to its will and

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pleasure. He once stressed the point before his people: ''His Majesty's Government's policy is the outcome of your own vigorous feeling that every Arab country should be left to decide its own destiny, of its own free will and in accordance with its own interests.'' Condemning the divisive and disruptive forces he observed: ''We, for our part, with Allah's help, hold fast to our Arab unity---a unity that stems from a clear conscience and good will. This principle shuns the use of aggression, despotism or police rule which recognizes no law, religion or forgiveness.''

Explaining the Saudi view of Arab unity Faysal said on April 27, 1963:

> ''This unity should be compatible with the interests of the whole Arab world and should take into consideration the specific situation in each Arab country.'' He added that there was no hope of unity if it had to be imposed by force or intimidation.
>
> He continued: ''But some people want Arab union to be based on a single alien doctrine. How can this suit our Muslim ideals? In the attainment of this unity 'deplomatic niceties and equivocation' had no place. The Arab union occurs when every Arab is mindful of the interests of his fellow Arabs the way he is mindful of his own. Union will take place through political channels which are infilterated with the seeds of doubt and lack of confidence.
>
> We are confident that we have no problems with our Arab brothers and will remain as we have always been, the leading defenders of Arab affairs.''

Faysal wanted to restore the glory of Islam and it should once again be made to play the historical role of guiding light for the humanity wandering in darkness. For regaining its former glory every Muslim must devote his time, money, physical energy and mental power. Islam should be presented as the sole remedy for the suffering humanity. Hence the propagation of Islam he considers as an essential duty of all Muslims. It is with the help of Islamic values, sincerely enforced, that the restlessness and the divisions of

mankind can be effectively prevented.

Addressing the intellectuals and eminent invities of the Islamic University at Madina he once said:

> ''In this age and in this restless world when numerous principles, doctrines and trends have sprung up attracting people in various degrees, you represent true unity of aim, unity of purpose, unity of endeavour and unity of spirit, based on Allah's religion brought to the world by Muhammad, His Prophet. This unity, the unity of religion is the real unity, everlasting unity. It is the spirit that gives strength to a person to struggle for the cause of Allah, the spread of the doctrine of Islam and the service of mankind and at all times.''

This message of unity and solidarity of Muslim *Ummah* he conveyed to the ''guests of Allah'' during the Sacred Season of the Hajj. He wanted his feeling to become a binding force for the Muslims of the world. At the inaugural of the Pilgrimage in 1963 he told the pilgrims.

> ''If we want to return to our former glory and gather our strength to carry out obligations we must revert to our religious principles, or, to be more exact, to the religious ways of life of our ancestors and that of our Prophet.

Our religion covers all mankind's needs in terms of justice, equality, security and teachings of personal behaviour.

Whoever says that religion of Islam is an obstacle to progress and modernism is as completely wrong as he is stubborn and arrogant, as we are able to prove from the Holy Qur'an.''

On a similar occasion King Faysal observed:

> ''Allah forbid that Islam hinder progress: Islam is the religion of evolution and integrity. Let us avail ourselves of the opportunity of the Hajj to discuss ways of raising the level of Muslims.''

Understanding among Muslim countries lay at the base of

Faysal's policy. And his call for understanding, amity and unity among Muslim States became the basis of mutual discussion, co-operation and solidarity among them first at the Rabat Conference of the Heads of State, then at the Jeddah and Karachi Conferences of Foreign Ministers of Muslim States and from these meetings emerged the Islamic Secretariat at Jeddah. Thus did Islamic co- operation become a reality, after it had been nothing more than a distant dream!

To him Islamic solidarity was essential for maintaining Islamic Freedom. In January, 1972, he expressed utmost regret over the sufferings of Muslim peoples in their own lands. He spoke in plain words that the oppressions perpetrated on them were ''the outcome of the plots, conspiracies, and machinations of the enemies of Islam, whose aim is to undermine Islamic Faith, destroy Muslims, and spread vice and corruption all over the world.'' Appealing the Muslim States he said: ''If we have ever been in need of rallying together, of solidarity and co-operation among ourselves, it is today. Today, we are more in need to support each other and collaborate between ourselves to defend our religion, creed and our Islamic *Ummah.*'' Holding the Zionists and their supporters and the advocates of Communism responsible for all the troubles in the Afro-Asian Muslim States, King Faysal exposed their nefarious designs in unequivocal words:

> ''These groups (of trouble-mongers) are led by international Zionism which carries out its conspiracies and aggressions directly or indirectly by employing various agents such as the imperialists, the communists, the deviationists and the enemies of Religion (i.e., Islam).''

And this call for unity, solidarity and mutual co-operation is not out of any selfish mentality. What he wants is the unity of Islam and true freedom of its votaries. A recent writer, Ahmad Assah explains the main motive behind this unity call:

> ''The basis of this call is that there are many common interests among Islamic countries. There is a good deal of similarity in their problems, the dangers which threaten them, whether imperialistic, economic, or ideological. And since the logic of modern times is that of large power blocs, why do not the Islamic countries strive to combine together in one bloc under the banner of the Qur'an? They can thus co-operate and close their ranks for the benefit of all. This will help them to preserve their independence and their sovereignty; to reply every danger; to exchange benefits and assistance in technological experience; to co-operate culturally, socially, economically and politically. This will enable them to outgrow the stage of developing countries and become advanced countries.''

King Faysal made it clear time and agian that the call for Arab unity and solidarity was not meant to form an alliance or a bloc against any other State in the Arab world nor it had any support from any foreign agency. About the forces antagonistic to the efforts of consolidating Islamic forces he categorically pointed out: ''The forces which oppose the call for Islamic solidarity are imperialistic forces, Zionist forces and Communist forces.''

Before joining the Non-aligned Movement even President Jamal Abd al-Nasir of the United Arab Republic had voiced the immediate need for co-operation among Muslims all over the world. In his *Philosophy of the Revolution,* he put his point without any kind of ambiguity. He said:

> ''When I think of the 80 million Muslims of Indonesia, and the 50 million in China, and some millions in Malaya, Siam and Burma, and nearly 100 million in the Middle East, and 40 million within the borders of the USSR, and millions of others in the farther corners of the world-when I think of these hundreds of milllions united in one Faith, I have a strong feeling of the wonderful achievements possible by the co-operation of all the Muslims--- co-operation which would not of course go beyond the bounds of their original authority or national organisations, but it would guarantee for them and their brethren in the faith a power unlimited''.

With this aim in view President Nasir met and discussed matters

with the Heads of Pakistan and Saudi Arabia with the result a pact was signed to promote understanding among Muslim States. But before the pact could bring fruit, Nasir was swept away by the currents of non-alignment. Thus he failed to contribute anything substantial to the glory and solidarity of Islam. But King Faysal did not lose hope and kept his efforts on. To achieve this purpose he chalked out a plan to meet various Heads of Muslim States and bring them close to the sole project the unity, and consolidation of Islamic countries so that Islam could survive and flourish with all its blessings for the Muslim *Ummah* and humanity at large. In December 1965, he came on an official visit of Iran. After a prolonged discussion over the plan a joint communique was issued by him and King Raza Shah. It read:

> ''The two Sovereigns agree on the necessity for Muslim States to study their problems, to consolidate their interests, to develop their relations, and to march abreast towards achieving the noble Islamic objectives: Propsperity for Muslim peoples and social justice, laying the foundations of world peace on right and justice, supporting nations in their struggle for independence, exerting efforts towards complete disarmament. They support all these objectives, and approve the call for convening an Islamic Summit Conference which will provide an opportunity for discussing matters of concern to Muslim States, a springboard towards their unity and safeguarding their interests.''

The joint statement issued by King Faysal and President Field-Marshall Muhammad Ayub Khan on the former's visit to Islamic Republic of Pakistan in April 1966 is an eloquent testimony to the right efforts towards achieving the sublime goal. Dealing with the benefits that flow from Islam and its strength and on its true meaning, it was clearly stated:

> ''The two leaders emphasise again their belief that ISLAM is the religion of peace--- as well as the religion of real justice--- and that Islamic teachings are capable of achieving peace and progress in a world torn by the present disputes

> over race, colour, and the differing political trends and economic and social systems. His Majesty and His Excellency the President firmly believe that the solidarity of Islamic and Arabia States on the basis of mutual respect and common interests is beneficial to all, and that this solidarity constitutes a great power in finding a just world system. Moreover, this solidarity helps safeguard a better life for all peoples, and offers the Islamic world in particular an integrated economic unity.....''

Laying stress on the need of Muslims for inter-state co-operation, King Faysal and President Sunay of the Republic of Turkey issued a joint statement in September 1966 pointing out that:

> ''To realize this noble aim, rallying round the teachings of Islam constitutes a strong support that helps in strengthening brotherly understanding and relations among Islamic countries.''

Following this King Faysal visited Republic of Guinea where he and President Ahmad issued a communique in which they announced:

> ''The two Heads of State stressed that the unity of Islamic peoples constitutes great power that confronts colonisation and puts an end to the injustice of imperialism and racial discrimination. This unity called for by the Qur'an is a positive factor for the assertion of the character and greatness of Islam. The two leaders also stressed their determination to continue their support for the Palestinian Arab people in their struggle for the liberation of homeland violated by Zionism.''

King Faysal and President Modibo Keita of Mali signed a joint statement on September 18, and advocated strict adherence of Muslims to the principles of Islam. This is quite significant on the part of a non-Muslim leader. The communique told besides other points of the agreement:

> ''The two leaders reviewed the position in the Islamic world

and again emphasised their steadfast adherence to the teachings of Islamic Law. They declared their belief that the message of Islam is an eternal one calling for brotherhood among peoples, assisting in liberating man, and working towards supporting peace and freedom in the world.''

King Faysal had unwavering faith that the true solution of the problems of humanity and real human peace can come through Islam alone, and, Islam he sincerely regards as a panacea for the ailments of Muslim peoples and the rest of mankind.

Kind Faysal and his associates left no stone unturned in fulfilling King Ibn Saud's dream of modernizing the Kingdom. In regard to progress, peace of the world and solidarity of the State and the Faith, he was determined to place his country in the nation's first rank. He exercised every nerve to bring his plans of Arab-Islamic accord to fruitation. Under his leadership Saudi Arabia has striven to secure international amity and the general good of all Arabs. As an enlightened, civilized and responsible monarch he has wholly dedicated himself to works of national reconstruction as education, public health, planning, agriculture, roads and transport civil aviation, defence potential and Hajj administration.

Faysal was born in Shawwal, 1324 A.H. (1906 A.D.). His mother was the daughter of the famous scholar, Shaykh Abdullah of the family of the Shaykh al-Islam of Najd. It was under the supervision of Shaykh Abdullah that he received education in religious Sciences, Islamic Philosophy, Jurisprudence, *Shariah* Law and History. He was especially introduced to the history of the Righteous Caliphate and the developments in the Muslim world of earlier periods. At the age of ten he learned the Qur'an and the Hadith by heart.

Faysal showed interest in national and international problems while still in his teens. Possessing remarkable intelligence, he could grasp political matters and advise his father as best as he could. His arguments were always sharp and impressive. In the domain of military affairs, he was never a stranger. Throughout King Ibn

Saud's later conquests, Prince Faysal played an excellent role as a soldier, commander and a negotiator. When a boy, he could maneouvre an action and mar the plans of an adversary.

There is hardly any other contemporary Arab statesman or leader who can claim to have travelled more, attended more conferences, concluded more agreements and conversed more on national, international and Islamic affairs than King Faysal of Saudi Arabia. During his foreign tours, he experienced much of diplomacy, observed developments abroad and noticed the latest advances in science and technology. King Ibn Saud was still reigning when Faysal carried the conviction that his country needed a revolution in outlook before it could be modernised.

Faysal's right to being the Crown Prince was confirmed in 1373/1953. Following this, he was appointed Prime Minister. Simultaneously, he acted as Foreign Minister in which capacity he rendered unique service to the kingdom. In 1961, he was required to act as a permanent personal representative of the king during the latter's absence or indisposition. In April 1964, he was proclaimed the Regent with all the royal authority and prerogatives vested in him.

Faysal wanted to give all those amenities and comforts of life to the common man which counterpart enjoyed in some of the more advanced countries. The State was rich in natural resources. Moreover, in an era of untoward revolutions, he aimed at saving time honoured political institutions of the kingdom by offering the best that he could to his aspirant nation. He felt the pulse of his people accurately and was determined to transform Saudi Arabia into a welfare state through achieving reform and resurgence. With the vast resources of his disposal, he would modernise the country at his earliest. He toured the kingdom in 1963 and 1964, addressed mammoth meetings, and asked the people ''to rally round Islam, Religion of love, peace, progress, equality and brotherhood.'' He advised them to work hard, acquire technical education and accept the challenge of the modern world for the develompent of their country and the defences thereof. Like a true and popular leader he

took them into his confidence, mixed with them and did not take shelter behind the Royal Palace or the Palace Guards. He told them that he was one of them and one with them. He literally narrowed a gulf between the King and his people. He said on one occasion to a visiting dignitary: 'We are not Rulers; we are preachers of Islam, the Religion of prosperity, the Religion of love, and the Religion of Brotherhood.''

The nation wanted a leader after its own heart and it got him in Faysal. The people in general held him in esteem and loved him.

12. Tipu Sultan

(1751-1799 C.E.)

Fateh Ali, well-known as Tipu Sultan was born in December 1751 C.E. He was an illustrious son of a worthy father, Sultan Hyder Ali, the founder and architect of the kingdom of Mysore. The lion hearted Sultan Tipu came off a martial race. His father began his career as an ordinary soldier, but being gifted by extraordinary virtues and dearing, rose to the throne of Mysore by his own achievements.

Tipu Sultan grew up to be a stout personality. He acquired all the great virtues and talents of a great soldier and of a great statesman from his great father under whose able and wise guidance he was brought up. He was well-educated and was well- versed in literature. He was an expert horseman and an excellent swordsman. He was a man of spotless character, matchless courage and firm determination. He had unbounded zeal and extraordinary vigour and dashness. He was an eloquent orator, fluent speaker and masterful writer. He was admired and praised for his undaunted courage and bravery. He was greatly honoured for his great foresight and wisdom. Allah Almighty had gifted Tipu with great administrative ability and great political acumen and sagacity.

It is reported that from the age of six to the death of his father Tipu always joined all the battles fought by his father and thus he learnt in practical field the art of warfare and its tactics. He was placed in the command of selected soldiers when he was only sixteen. At this young age he had to face the English army at Bangalore and he gave a crushing defeat to the English.

When he succeeded his father Hyder Ali, he was only 32. He was cast in the same mould as his father, and he made a solemn

resolve to carry forward the mission of his father aiming at the expulsion of the British from the soil of India. Tipu continued the war against the British. In the southern sector the British captured Bidar and Mangalore and penetrated deep into the territory of Mysore. In the counter attack Tipu Sultan pushed back the invader and recaptured Bidar. He also advanced to Mangalore and besieged it. The fort of Mangalore fell to Tipu Sultan in 1784 C.E. and the British sued for peace. Abandoned by allies, Tipu Sultan found it expedient to accept the peace offer. The second Mysore war came to a close with the treaty of Mangalore executed in 1784 C.E. By this treaty, the parties agreed to exchage the conquered territories and the war prisoners. The war lasted for four years, and though it ended in status quo ante, Tipu Sultan had nevertheless the upper hand, and his prestige as a warrior rose high.

After the second Mysore war, Tipu Sultan tried to consolidate his position. He developed the resources of the state, and strengthened his army and navy. In 1789 C.E. at the instance of the British some Dutch forts on the borders of Mysore were sold to the Raja of Travancore. Tipu Sultan protested against such purchase as this adversely affected the security of Mysore. The British sponsored the cause of the Raja of Travancore, and that led to the outbreak of hostilities between Tipu Sultan and the British in 1790 C.E. The British offered tempting terms to the Nizam and the Marathas and secured their alliance. Tipu Sultan had thus to face a formidable coalition of the British, the Nizam, the Marathas, and the Raja of Cochin and Travancore. Tipu Sultan made frantic efforts to seek help from abroad, but no help was forthcoming and Tipu Sultan had to fight single handed against confederacy made against him. The invaders attacked Mysore from various fronts, and Tipu Sultan was unable to stem the tide of the invasion. The hostile force penetrated into Mysore from all sides, and Tipu Sultan was forced to sue for peace. According to the treaty of Bangalore executed in 1792 C.E. peace was secured by the cessation of huge territories by Mysore. Mysore had also to pay a heavy indemnity. Tipu Sultan had also to give an undertaking that he would not resort to hostilities again. For the fulfilment of the terms of the treaty he had to send

two of his sons to the British court as hostages. By the third Mysore war, Mysore was deprived of half of its territories. These territories were distributed among the British, the Nizam, and the Marathas. Cochin which had therefore owed allegiance to Mysore became independent. All the forts at strategic points which guarded the frontiers of Mysore were occupied by the victors, and whatever was left of Mysore became vulnerable to attack by foreign powers. The treaty of 1792 C.E. was most humiliating for Tipu Sultan.

After the Bangalore treaty of 1792 C.E. whatever was left of Mysore was a mere ghost of its former self. Inspite of a heavy reverse, Tipu Sultan did not lose heart, and he embarked on a strenuous campaign to repair the damage. The economy of the state had been shattered, and he succeeded in rehabilitating the economy within a few years. He strengthened his army. He built at strategic points and garrisoned them. These measures were purely defensive, and at that stage Tipu Sultan could not contemplate undertaking any offensive campaign. He was afraid that the British were bent upon his complete ruin and that they were likely to attack him again on one pretext or the other. In this predicament Tipu Sultan approached foreign powers for help. An embassy was sent to Louis XVI the king of France who were in a state of confusion and it could offer no help to Tipu Sultan. A mission was sent to Turkey. The Sultan of Turkey stood in need of the goodwill of the British against Russia and he could offer no help to Tipu. Zaman Shah of Afghanistan promised the help but he was involved with the Sikhs in the Punjab and could send no help to Mysore. In 1798 C.E. Napoleon captured Egypt and planned to march to India. The British apprehended that if an alliance between Tipu and Napoleon was effected that would create great difficulties for them. The British accordingly decided that Tipu should be crushed before he could make any alliance with the French. The British accused Tipu that his overtures to foreign powers were a breach of the Bangalore treaty of 1792 C.E. The British secured the alliance of the Nizam and Marathas, and the fourth Mysore war began in 1799 C.E. by the invasion of Mysore. There was treachery in the camp of Tipu Sultan and his Minister Mir Sadiq betrayed him. Breaking all

defence the enemy advanced to Seringapatam and beseiged it. Seringapatam, the capital of Mysore fell in May 1799 C.E. and Tipu fell fighting. With the fall of Tipu Sultan the Muslim rule in Mysore came to an end.

The fall of Tipu Sultan was a tragedy for the Muslims of the same species as the fall of Baghdad; the fall of Granada or the fall of Delhi. Hyder Ali and Tipu Sultan appeared at the horizon of India as a meteor, and meteor-like they appeared after a short spell of brilliant luminosity. His rule extended up to 17 years. He was a great warrior and ruler. He was a staunch Muslim, and his mission was to establish and consolidate Muslim rule in South India. To achieve this end he had to fight against the British. The tragedy is that even the ruler of Hyderabad sided with the enemies of Islam. It is poignant to record that Tipu's Minister Mir Sadiq proved to be a traitor. Although Tipu Sultan could not succeed in his mission, nevertheless, he played his role heroically. Tipu Sultan held that the life of a tiger for a day is better than the life of a jackal for hundred years.

Tipu Sultan was a remarkable personality. He was Godfearing and pious, just and tolerant and benevolent ruler. He respected the Islamic laws and never broke the injunctions of Islam. He not only showed kindness to his Muslim subjects but also showed large hearted generosity to his non-Muslim subjects. He administered justice impartially to all high and low. He never attempted to convert any non-Muslim to Islam by force and he never maltreated the Hindus. Now documentary evidence is available to prove that the pious Sultan treated the Hindus very humanely and generously. The letters written by Tipu in 1791 to a Hindu Guru (preacher) of Seringri and pecuniary aid rendered to him, coupled with grant of land, clearly testifies to his magnanimity of heart and nobility of soul.

Tipu Sultan was a pious Muslim well-versed in the Qur'an and he knew of the Quranic injuction, ''there is no compulsion in religion'', and also the Holy Prophet's precept to treat non- Muslims generously.

Legists & Traditionists

1. Maulana Ahmad Raza Khan

(1856-1921 C.E.)

Maulana Ahmad Raza Khan was born at Mohalla Jasoli in Barielly of Rohilkhand on June 14, 1856 C.E. His grandfather, Maulana Raza Ali Khan was then alive. He became happy when he heard of the birth of his grandson. When the child was carried to him, he took him in his lap and foretold: ''This son of mine will become a great scholar.''

It is said that right from his childhood he was distinct with respect to taste and temperament, nature and intelligence. Ahmad Raza was about nine or ten that one day someone gave a call at the door. When he went out, he said on seeing the child: ''Come here my son''. Having said this the saint spread his hand on the head of the child and remarked: ''You are a great scholar.''

When Ahmad Raza was 5 or 6, a certain Maulana would come to teach Qur'an to children. Ahmad Raza also joined the team and started reading the Holy Qur'an.

Both his father and grandfather were errudite scholars of their time. His father Maulana Naqi Ali Khan was the writer of many books. His forefather, Muhammad Sayeed Khan was a Pathan of Padhech in Qandhar. He had come to Lahore with Nadir Shah during the Mughal period and achieved various high positions in the court. Sheesh Mahal of Lahore was his property. Later on he migrated to Delhi. His son Sa'adat Yar Khan was sent to Barielly Rohilkhand on a special expedition. After achieving victory he was appointed Governor of Barielly but at a time when he was lying on death bed. He had three sons named Azar Khar, Muazzam Khan and Mukarram Khan. All the three had been enjoying high position.

Maulana Ahmad Raza Khan was highly intelligent right from his childhood. At the tender age of 13, he had learnt Grammar, literature, Hadith, Exegesis, Fiqh, History, Geography, Arithematic, Logic, Philosophy, Astronomy etc.

He has written a good exegesis of the Holy Qur'an in Arabic. In Hadith and principles of Hadith he has compiled fortyfive books including the commentaries on *Sihah Sitta.*

He was a good poet as well. He has composed many *na'ats* (praise of the Holy Prophet).

He was a man of high morals and nice habits. He passed his whole life in religious service. He never took any revenge for his own person. He offered five time prayers very regularly. He would say his prayers in congregation even during his sickness. He happened to be the first to salute others; took and gave everything with his right hand; never spot towards the west; walked slowly with his eyes below. He was highly generous and nobody could go empty- handed from his door. He had fixed allowances for the poor, the pupils, needy, orphans and widows. He never saved money for himself. Whatever came to him he distributed without loss of time. Once he said:

''I never gave away a single penny in *Zakat* because I could never save that much after a year which made *Zakat* obigatory on me.''

He had deep love with the House of Allah and spoke about it with the depth of his heart. On the occasion of his second Hajj he fell sick. A Turkish physician, Dr. Ramadan Effindi gave him salt in a very small quantity to be taken with Zam Zam water. The patients's happiness knew no bounds because it was the most desirable drink for him. He himself once said:

''If I drink left over water I catch cold, but it is the blessing of *Zam Zam* that I never develop any such symptom by drinking it anyway.''

He would show great respects to the pupils and scholars and expressed much joy at their arrival. He would wash their hand and

served them food by himself. He had no trace of arrogance and haughtiness in him. Before the Syeds he showed much humility. Once a boy of nine or ten was kept us a household servant. Later on it was revealed that the servant was a Syed. Maulana Ahmad Raza forbade any service to be taken from him because he is himself worthy to be served. Hence everything needed should be made available to him and the settled amount of salary be given to him by way of offering. He passed away in 1921 C.E. at Barielly.

2. Ayatu'allh Ruhu'llah Khumayni

(1902)

Imam Ayatu'all Ruhu'allah Ibn Mustafa Musawi Khumayni was born in September 1902 at Khumayan near Isfahan. His grandfather had traded for a time in India and therefore the family was sometimes called by the name of Hindi. He studied under Ha'iri Yazdi at Sultanabad from 1919 and at Qumm from 1922. After death of Hairi Yazdi in 1937, he began to teach. He specialised in *kalam, akhlaq* (ethics), philosophy and *Irfan* (mysticism, gnosis). In 1944 he published a book entitled *Kashf al-Asrar* (Discovery of Secrets) in which he condemned the government of Rada Shah, and started that a monarchy shoud be limited by the provisions of the *shari'a* as interpreted by *mujtahids* and hinted that government by *mujtahids* was preferable. During the period of the leadership of Ayatu'allh Burujirdi, Khumayni remained quiet politically in keeping with Burujirdi's leadership. But from about 1960 onwards when Burujirdi himself took a more politically active line, and particularly after Burujirdi's death, his lectures at Qumm on ethics began to be openly critical of the government. He was arrested in January 25, 1963; June 5, 1963 and November 5, 1963 and arrested and exiled to Busra, Turkey, in November 1964. He moved to Najaf in October 1965. In 1970, in the course of lectures delivered in Najaf, he developed the concept of *Wilayat-i faqih*. He was the leading figure in the Iranian Revolution of 1978-79. In the constitution inaugrated in December 1979, he became the *Rahbar* (Leader) of the Revolution.

The life of Ayatullah Khumayni before his emergence for the first time to the public eye in 1963 deserves attention. His father, Sayyid Mustafa Khumayni was killed by the mayor of Khumayn in the last days of the Qajar dynasty, because of his protests against

the exactions and the unjust taxes and other oppressive practices carried out by the mayor against the local population.

It is one of the remarkable facts about him that his political role in leading a revolution, has come totally to overshadow his achievements as a scholar, philosopher and mystic. All too frequently in the modernist Muslim mentality philosophy and mysticism are held to represent a retreat from reality, a total abdiction of any kind of political and social role, as if they were merely abstract matters that had no real connection with the existing problems of Muslims and the Islamic world. Ayatullah Khumayni is the living proof that these two subjects, correctly concieved and pursued, are, on the contrary, the mainspring for a form of activity that is profoundly correct, guided by a clear insight that is not merely political and strategic but is also at the same time an insight that is metaphysically correct and well- guided.

As for mysticism, it may be said that it is precisely the moral and spiritual qualities that Ayatullah Khumayni has cultivated that have made him what he most obviously is a complete embodiment of the human ideal of Islam. The earliest fame of Ayatullah Khumayni in the teaching institution at Qum was precisely as an exponent of these two disciplines. He gave a number of well-attended lectures on some of the major texts of Islamic philosophy and developed great eloquence and a forceful teaching style.

As for the role of Ayatullah Khumayni in the Revolution itself, this is direct and immediate in the sense that the opening events of the Revolution are directly concerned with his person. The government-controlled press in January 1978 published an article insulting Ayatullah Khumayni in abusive and obscene terms. That aroused an immediate response of anger in the city of Qum. After the first uprising in Qum, which was suppressed with heavy loss of life, a series of demonstrations and protests unfurled across Iran with ever-increassing tempo, until in December 1978 when probably the greatest demonstrations not merely in Iranian history but of modern history in general, took place, forcing the exiling of the

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Shah and paving the way for the ultimate triumph of the Revolution.

By the time he returned to Iran from exile at the beginning of February 1979 Ayatullah Khumayni, with no material resources, without the construction of a political party, without the waging of a guerrilla war, without the support of a single foreign power, had established himself as the undisputed leader of a major revolutionary movement.

Addressing the nation on the second anniversary of the victory of the revolution the Amir said :

> "The opening of the hellish person's doors to release the good scholars and committed intellectuals, the closure of the widespread centres of perversion and youth-deviating brothers, the destructive and coercive arrogant masters, the execution of the criminal and gold-hoaring leaders, put the treacherous, profiteering and criminal parsites to flight...."
>
> "You gentlemen who had a share in the victory of the Revolution and Islam ; Iran belongs to you too, use your pens and tongues in the service of the Revolution for its fruition which is freedom and independence under the auspices of the Islamic Revolution and the banner of monotheism and great Islam. Try to strengthen the nations morale and work unsparingly against the vilification of the deviated ones which is to weaken the nation's morale."

The Imam was well-versed in all branches of the national and traditional sciences and began to teach philosophy at the age of 27. He has written many books dealing with different religious subjects.

If we study *"Kashful-Asrar"*, a book written by Imam Khomayni after September 1941 we will come to know his ideology in its political and social dimensions. He says in this book.

> "Religion is the only thing that dissuades men from treachery and crime. Unfortunately, those who take the helm of state in Iran have false faith or no faith at all in religion. These demagogues who speak fervently of safeguarding the interests of the country are really looking after their own interest. If a would-be member of the *Majlis* spends so much buying votes, it is because he expects to gain once more elected. After a few months in office, a minister, supposedly poor, amasses great wealth. Are they serving their country wholeheartedly ?
>
> I would rather have died and returned to God than live to see the suffering of the oppressed masses."

The Imam considered Islam as the system embracing all dimensions of society, based on the divine command. He thought that a spiritual leader should be versed in divine precepts to lead the society in following the line of Islam.

Notwithstanding the fact that he had been supported wholeheartedly by the masses, he believed he was nothing more than a simple theologian. He dealt with all issues from an Islamic point of view. The Imam spoke of the victory of the underpriviledge over those who had usurped the victory of truth over falsehood.

3. Ayatullah Taleqani

(1911-1979 C.E.)

He was born in a village west of Tehran in 1911. His father was the late Ayatullah Sayyid Abul Hassan Taleqani, who was one of the opponents of Reza Khan's monarchy and an associate of the martyred Ayatullah Modarres.

During the formation of the Qum Theological School, the young Taleqani was introduced to its founder, the late Ayatullah Sheikh Abdul Karim Ha'eri Yazdi and began his studies there. He received the rank of *Ijtihad* (capable of independent judgement in legal and theological questions) from the late Ayatullah Sheikh Abdul Karim Ha'eri Yazdi.

Being around 1938 when he visited Tehran regularly he was asked by some youths to interpret the Holy Qur'an for them. They held those meetings in closed sessions in those years of repression under Reza Shah.

After September 1941, he founded the *kanoon-e-Islam* (Centre of Islam) on Amirieh Street in Tehran, where lectures were held for the enlightment of the public.

Taleqani worked to reintroduce the Qur'an into daily life. He showed that the Qur'an is the guide for life and not just for burials and weddings, as Reza Shah tried to enforce. At time when the policy of the world oppressors and their domestic instruments prohibited the propagation and advocation of Islam, Ayatullah Taleqani offered the Holy Qur'an to the people. His classes at Hedayat Masjid in Tehran were attended by vivacious and lively youths.

Among Taleqani's activities were participation in Islamic

Conferences. He took part in the 1950 Conference of Muslim peoples in Karachi, the 1957 and 1959 Islamic Conferences of Quds and declared for the first time to the Islamic world that Iranian nation is against Zionism and that the people of all nations reject subservient regimes and governments.

In addition to re-introducing the Qur'an onto the scene and emphasizing it as a guide to life, he had other activities :

— Bringing together religion and politics.

— Shedding on the dictatorship and repression of the Shah as the sole root of all corruption.

— Introducing Zionism as an element of colonialism and throwing light on the rights of the Palestinian people and the nature of that state which was not known to the so-called intellectuals of that time.

— Creating a communication bridge between intellectuals, the clergy and the people.

In 1962, when Imam Khumayni began the struggle that has come to be known as the Islamic Revolution, Ayatullah Taleqani supported it and was an active participant.

In 1962, Taleqani was arrested at the time of the Sham referendum of the Shah, along with the leaders of other movements. He was released before the advent of Muharram of the following year. During *Ashura*, he again enlightened the people about Islam and the regime of the Shah.

The Ayatullah undertook the printing of the sermons of Imam Hussain addressed to the armed forces, calling upon them to change the regime. As he sensed a plot directed at him by the regime, he stopped going to the masjid. After hiding in the houses of some friends, he went to Lavassanat village.

After June 1963, the statement Bold the Dictator Sheds Blood was released by the Freedom movement but the regime considered the Ayatullah responsible. They despatched forces to the village

of Lavassanat. Ayatullah Taleqani later said, "The rumble of the thanks filled the mountains and I feared they would open fire on innocent people in pursuit of me, so I went to the top of a hill and called them. They admitted they had been in search of me for days." He was arrested on June 12, 1963 and taken to Qasr prison in Tehran far from his aids. The regime set up shamtrials and sentenced him to 10 years imprisonment.

In the "court" Taleqani refused to say anything for he regarded them as illegal and anti-Islamic. His time spent in prison was a constructive period when the prison was turned into a university. No one has forgotten his speeches on the interpretation of the Qur'an. Among the fruits of his prison term was the book, A *Ray of the Qur'an*, and the completion of the book, *Islam and Ownership* and his lectures on the Qur'an *Nahjul-Balagha*.

Finally, the regime succumbed to the pressures of the public opinion and freed Ayatullah Taleqani in 1976.

Taleqani resumed the lectures on the Qur'an and again the regime closed the classes for it could not tolerate him.

He attracted the thoughts of the people at the Eid-ul-Fitr prayers of 1969 in a vivacious lecture on the problem of Palestine. He requested the people to give their *Fitra* to help the Palestine people. The people so welcomed it that once again it was clear that the people of Iran had no bonds with the criminal Shah, who was a staunch ally of the occupier of Palestine. It was because of this great deed that the regime again surrounded his house and sent him into exile in Zabol in the southeast of Iran. He was arrested once again in 1975.

Finally, the struggle of the Muslim people of Iran gained momentum and turned into a revolution which first manifested itself in the mass martyrdom of September 8,1978 (Black Friday)--- and then in the freeing of political prisoners in the fall of 1978. At last he was released in Oct. 30, 1978 after 4 years of intermittently languishing in prison.

Taleqani said : "When I came out from prison that night, I saw

for myself what I had read and heard about the rise of the people. I felt in that moment that I was facing another kind of people, a people who had risen up and cast away their slumber and had set out for their goals, from the origin to Allah to the goal of the *La Ilaha illallah.*

He came out of prison with these feelings and resumed his activities. He finally perceived the results of his 40-year struggle.

After 50 years incessant struggle for the revitalization of Islam and bringing the Holy Qur'an on to the scene, satisfied that his struggle had come to fruition, Taleqani made his final departure on September 10, 1979. Nothing was said about him which was more moving than the words of Imam Khumayni :

Ayatullah Taleqani led a life of *Jihad*, enlightement and guidance. He was a character who moved from one captivity to another and from one suffering to another never exhibited the least change in his determination. I did not expect to survive to see the loss of my beloved friends, one after the other. For Islam, he was like Abu Dhar. His expressive tongue was like the sword of Malik Ashtar, sharp and pounding. His demise was early and his life was fruitful. May God's mercy be on this great man who was a mighty arm of Islam. I express my condolences to the Ummat of Islam, the nation of Iran and his great family.

My God's blessings be upon him and all the strugglers along the path of justice. May the peace of God be upon all the righteous servants of Allah."

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Taleqani said : "When I came out from prison that night, I saw

for myself what I had read and heard about the rise of the people. I felt in that moment that I was facing another kind of people, a people who had risen up and cast away their slumber and had set out for their goals, from the origin to Allah to the goal of the *La Ilaha illallah*.

He came out of prison with these feelings and resumed his activities. He finally perceived the results of his 40-year struggle.

After 50 years incessant struggle for the revitalization of Islam and bringing the Holy Qur'an on to the scene, satisfied that his struggle had come to fruition, Taleqani made his final departure on September 10, 1979. Nothing was said about him which was more moving than the words of Imam Khumayni :

Ayatullah Taleqani led a life of *Jihad*, enlightement and guidance. He was a character who moved from one captivity to another and from one suffering to another never exhibited the least change in his determination. I did not expect to survive to see the loss of my beloved friends, one after the other. For Islam, he was like Abu Dhar. His expressive tongue was like the sword of Malik Ashtar, sharp and pounding. His demise was early and his life was fruitful. May God's mercy be on this great man who was a mighty arm of Islam. I express my condolences to the Ummat of Islam, the nation of Iran and his great family.

My God's blessings be upon him and all the strugglers along the path of justice. May the peace of God be upon all the righteous servants of Allah."

4. Dr. Ali Shariati

(1932- 1977 C.E.)

Dr. Ali Shariati was bron in December, 1932 in Mazinan, a village bordering the desert of Khorasan. He came from a family of renowned religious scholars, and took genuine pride in the intellectual and theological achievements of his ancestors. His first teacher was his father, Professor Muhammad Taqi Shariati one of the founders of the New Islamic Revolution Centre.

From his childhood, he was surrounded and drawn in by the pains, sorrows, troubles, deprivations and miseries of the deprived and the suffering. These experiences influenced him, producing hatred of oppressors, tyrants, and colonizers. This appeared in almost all his speeches, lectures and books.

Ali attended the Primary Teacher Training College of Mashad. After graduation he was employed as a teacher in the villages around Mashad. He began his university studies and five years later he earned a B.A. degree in Persian Literature. While Ali was teaching and studying in Mashad, he married with of his fellow-students, with whom he had three children.

Raised in an atmosphere of social commitment, Shariati was involved in political action during his secondary school years, through the Centre for the Publication of Islamic Truths, which had been set up by his father and his friend after World War II. It was this organization that published his prolific life's work of scholarly, philosophical, religious and politico-sociological articles.

He was greatly attracted by the personality and life of Abu Dhar Ghaffari, the great companion of the Prophet of Islam writing a book about him in 1955.

His undergraduate work in the School of Literature at the University of Mashad brought him closer to the issue of an Islamic revolutionary ideology. He entered the scene at one of the most sensitive times for thoughts and ideas of our society. He, like many other committed scholars aware of our time, took great efforts to emphasize Islam when the neon lights of some ideologies had captured the thoughts of some of our young people who had no awareness of true Islam.

It was a time when many young educated people had little contact with scholars of Islam and were far from Islamic studies. They had come to put religion aside or in the shaking up of new ideas, they sought to express their own point of view.

The atmosphere which the monarchial regime had brought upon Iran pulled the young people towards anti-religion. Under those circumstances among the very type of young people who knew the West and from among those who were thirsty for the truth, Shariati with his attractive expression and his appealing pen began to analize and synthesize Islamic subjects.

Those who had lost their hearts to the west and its materialistic schools of thought upon hearing his lectures or reading the writings of Shariati were turned towards Islam. Like a great wave, his writings affected many. Because of Islam, these people started moving in our society and become an effective force. It is natural that an event such as this would not be without a reaction from both sides.

In 1960, Ali Shariati after graduating from the college, got a scholarship and proceeded to France for higher studies. He joined the University of Paris and after four years got his doctorate in Sociology. During his five years stay in Paris, unencumbered from teaching and domestic responsibilities he tried to harvest the maximum benefits from the intellectual and philosophical heritage of Eupore. His stay in France conceided with Algeria's blood-stained fight for freedom against French imperialism. As a staunch Muslim nationalist, anti-imperialist struggles throughout the Muslim world were a matter of deep anxiety of him. In 1962 he

wrote an article on Franz Fanon, a leading Algerian revolutionary whose famous work, The *Damned of the Earth,* left a lasting impression on him. He also publicized the ideas of other African revolutionaries like Umar Uzgan, author of the Best of All Struggles. (*Afzal-al-Jihad*). All these efforts ignited the dormant spark of creativity in Ali Shariati. His absorption in classrom texts, was minimal. Much of his time in Paris was spent in self-development, and learning the skills and strategies to actualize the revolutionary propensities of his genious. It was a time when the fundations of his mental maturity were laid, and he developed that enduring spirit of Jihad that acompanied him all his life. Struggle became an excel of his thinking, and its primary thrust was directed towards the uplift and betterment of his own people, both educated and uneducated, who in different ways were bewildered and lost in confusion. His soul was riddled with anguish when he saw that history of Iran was one long story of tyranny after tyranny punctuated occasionally with very short periods when the soul of his people would be refreshed with invigorating breath of freedom. While he was still in France, in Iran nationalists with deep religious orientations had already started a freedom movement to emancipate the country from the Shah's personal rule and put an end to increasing dissimination of atheistic ideologies. He thought it to be an opportune moment to plunge into this whirlpool of his country's political restlessness and help those who are trying to salvage whatever was left of the religio-political tradition of their nation. Along. with a number of other Iranian intellectuals, Shariati published a Persian language periodical in Europe which had wide circulation.

After completing his studies when he returned home, he was arrested for his political activities abroad. In 1965, he was released but the government regardless of his great intellectual gifts and academic achievemnts forced him to work only in high schools in the position he had occupied before going abroad. For many years he was not allowed to see his father and his activities were under constant vigilence by the Shahs' Savak. After some years, he was appointed a Professor at the University of Mashad. This gave him

a chance to directly influence the mind of the youth of Iran. His classes were always crowded and students gravitated towards him with a sense of pride and full of praise for his dynamic personality and enlightened outlook. It is said that when he was transferred to Tehran, his lectures at Houssein-e-Ershad Religious Institute were sometime attended by as many as six thousand students during the summer classes. The galloping speed with which the popularity of Dr. Shariati was spreading throughout the country became a nightmare for the government and he was arrested the second time. He was in prison for eighteen months, and finally under vehement international protests he was released on March 20, 1975. But it was not a life of freedom, because he could not publish anything and was sealed off completely from any contact with his students. Ultimately the time came when these stifling and suffocating condititions became unbearable for him and following the Sunnah of the Prophet he decided to migrate from his country. He left for England and three weeks after his landing in that country he was assassinated on June 19, 1977, presumably by the agents of the late Shah.

The life of a scholastic recluse was never suited to his temperament. He wanted to wrestle with the tumultuous currents of social change, political struggle and conflict between truth and falsehood. A negative sense of resignation, and silence produced by passivity infuriated him. In his writings and speeches, he fought a tirless crusade on two fronts in Iran. He was against those theological hermits who buried in the cocoon of traditionalism lived in mosques' madrasas, and opposed every progressive intellectual movement. He condemned them as negatives who had lost the imperishable truth of Islam in the dark isles of their ignorance. He critisized with equal vehemence the misguided intellectuals who had been bewitched by the Western secular philosophies, and under Shah's patronage crowded the corridors of Iranian universities. He severly criticised those secularists whose thinking was not rooted in the religious culture of Iran. During the Pahlvi regime many of them were completely ignorant of its nature, and continued to maintain non- religious and in some cases even anti-religious bias

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against it in their writings. They completely misjudged the fact that the revolution led by clergymen was based on progressive and dynamic Islamic ideology. In other words they remained totally ignorant of the social and religious realities that had captivated the imagination of the Iranian masses. It was Ali Shariati, and a handful of intellectuals of the similar brand who felt the pulse of the new religio-political forces of their country correctly. They tried to blend harmoniously the thinking of the Iranian intellectuals abroad with the mass movement at home.

Dr. Ali Shariati was deeply committed to scholarship and writing. He had been endowed with a superb facility of expression, by which he could synthesize and articulate even most difficult religious and philosophically abstruse discussions in very clear terms. The focal point of his scholarship is religion, but because of his wide comprehension of European thought he often builds up his theories on sociology and philosophy of history. Most of his writings are in the form of lectures, speeches and treatises and deal with numerous subjects relating to the life of a Muslim in the complex world of today. Biographers of Shariati have listed about ninety different treatises in his name, but some of them are very small comprising only a lecture or two. But they all amply testify to his superb powers of reflective and pragmatic thinking. Many of his key theories are found in series of lectures entitled *''Islam Shinasi''* Understanding of Islam and in *''Ravish-i-Shinakht-i-Islam''* (Approaches to the understanding of Islam). For all these profound contributions he has earned for himself the title of the ideologist of the Islamic Revolution in Iran.

He rises above his secretarian affiliations, while addressing problems which are being confronted by Muslim society in the modern world. In this way his thoughts become relevant to students of Muslim fundamentalism, belonging to all schools of thought who are trying to search for its implications in the internal policies of the Muslim states and their relations with the rest of the non-Muslim World.

This breadth of vision and spirit of accomodation that

characterize Dr. Ali Shariati's philosophical theories stems out of the fact that his response to every problem is humanistic which probably he learnt in the West. Among the ''Faiths of God'' he finds Islam alone to be truely humanistic because it endows man with inherent dignity and nobility.

As a sociologist Shariati finds the present civilization of man on the verge of a collapse. Because of chronic vacillation of the intellectuals its foundations are being eroded, and the mental and moral horizons of mankind seem to be engulfed with despair and disenchantment. He has expressed his views on today's civilization in the following words.

> ''The bitter lesson of the fate of historic civilizations shows that there is continuous vacillation in the societies between this world and the next, spiritualism and materialism, individualism and collectivism, body and soul, the grandeur of morals and the powers of life, the richness of culture and the perfection of civilization, emotion and wisdom, science and religion, pleasure and piety, beauty and welfare, and finally between reality and truth. These vacillations have always kept humanity defective and sick and have made the afflicted due to deprivation and deviation. Today, more than ever before, humanity is suffering from this pain throughout life, a pain which has made the horizons of brilliant life dark and gloomy.''

The remedy against this erosion of vacillation is to revert to the Book. Devotion to religion alone can mitigate this danger.

Shariati finds that non-European countries, particularly the world of Islam are threatened with another paralytic phenomenon called modernisation. He feels that it is being done in a very subtle way by making modernization and civilization interchangeable terms. For the last hundred and fifty years the West has been pursuing this objective with missionary zeal. Man today has been reduced to a cog in the monstrous machine of a modern state where he is completely devitalized by the insufferable monotony of ruthless bureaucracy. He has lost his individuality and the potential

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of his personality has been totally obliterated. From Shariati's writings it becomes abundantly clear that he believes that modernization of non- European world is an economic conspiracy of the capitalist countries. They are trying to intentionally change the tastes, the habits, and rest of the cultural attributes of other societies so that they could sell stock-piled consumer goods that are being continuously produced in their factories. He sums up his analysis by saying, "Therefore, the Europeans had to make non-European equate modernization with civilization to import the new consumption pattern upon them, since everyone has a desire for civilization. Modernization was defined as civilization and these people cooperated with the European plans to modernize. Even more than the bourgeois and capitalist, the non-European intellectual laboured mightily to change consumption paterns and life styles in their societies.

During the short period of time he gave more than two hundred lectures and speeches. Those in attendance had their hearts prepared, for the way of the revolution, the fight against the Pahlvi regime, the armed struggle. This struggle finally overthrew the regime and the Revolution in Iran became victorious.

5. Muhmmad Ali Jinnah

(1867-1948)

The politics and personality of Muhammad Ali Jinnah played the most crucial role in the political developments leading to partition of India. His was the call of partition and thus it was his achievement that resulted in the emergence of the sovereign State of Pakistan.

Ever since the downfall of the Mughal empire Muslims had tried to protect their culture by withdrawing in the face of the hostile and threatening British political and cultural imperialism. Eventually they realized that, by withdrawing, they had kept themselves uneducated and backward, lagging in professions, business and commerce, trade and industry. While the higher positions in government and business were monopolised by the English, the lower ones were all occupied by the Hindus, who had adjusted to British domination more quickly and readily than had the Muslims. Muslims graped for ways to safeguard their values and way of life as well as to get reservation of seats in legislatures and services, but they failed since no satisfactory arrangement could be made with the majority community. Their competitive capacity in face of the more advanced Hindus was negligible. Thus a political development that could eliminate Hindu competition in business and government employment would open vista of advancement for the Muslim intelligentsia, and the elimination of Hindu landlords and Hindu money-lenders would free the Muslim peasantry.

The foundations of Muslim nationalism, according to some writers go to the days of Muhammad bin Qasim, but it was mainly during the 18th century, as a reaction to the decline of Muslim power, on the one side, and to Hindu renaissance and revival

movements on the other, that efforts at the purification of Indian Islam by scholars such as Shah Waliullah and Shah Abdul Aziz, and religious zealots such as Syed Ahmad Shaheed breathed life into the Muslim consciousness of a separate identity. A better date for the start of the nationalist movement in India is 1885 when the Indian National Congress came into existence. As Congress increasingly grew into a political, nationalist organisation, Muslim nationalism in India as largely a history of Muslim political nationalism also crystallized. The history of reaction to Congress, and never once did Muslim nationalism acquire political initiative till the 1940 Lahore Resolution. Any study of Muslim nationalism perforce has to be conducted within the orbit of Indian nationalism, or more precisely, in relation to Hindu nationalism. Initially, Muslim nationalism took the opposite road to the one taken by Hindu nationalism, for a time both ran parallel,for sometime they merged in each other, thereafter they rubbed shoulders for two decades and finally they clashed.

The initial Muslim reaction to Congress was one of aloofness on the advice of Syed Ahmad Khan, who wanted Muslims to concentrate their energies on education and rehabilitation in the eyes of the British, because he foresaw that in the battle of numbers the ill-equipped Muslims must inevitably suffer if he did not have the support of the rulers.

As Congress graduated from an elite debating society to a nationalist organisation, and as the chances of Hindu participation in govrenment increased, Muslim fears took shape in practical form. That moment was 1906 and the form that of the Muslim League. Henceforth, the rhythm of increased Hindu power had increased Muslim distrust and demand for safeguards was almost continuous, and smothered for a few years by mass *Khilafat* emotion.

However, the Agha Khan deputation to Lord Minto in 1906 had secured the Viceroy's consent to separate electorates for Muslims, which a reluctant Lord Morley did finally incorporate in the Government of India Act, 1909. But Muslim gratefulness to the British did not last long. The defeat of Turkey at the hands of her

former subjects in the decade preceding World War one convinced the Indian Muslim that Britain had designs against the realm of the Sultan-Caliph, and therefore the Muslim World. Nearer home, the partition of Bengal was annulled in 1911---in Delhi Durbar through the lips of the King Emperor himself. Thus in 1913 the League objective was changed from loyalty to self-government suitable to India. Only the word suitable distinguished the League from the Congress which demanded unqualified self- government.

The decade following was one of unmitigated Indian nationalism, if any decade can be so designated. In the Lucknow Pact of 1916 the Congress conceded separate electorates to Muslims who in turn gave up their voting rights in general electorates. Muslims also accepted the principle of majority rule, constitutional objective of the Congress and its political philosophy, thus abandoning Syed Ahmad Khan's advice.

From 1916 to 1922 the annual sessions of the League and the Congress were held simultaneously and there was no difference in their resolutions. In 1919 started the Khilafat Movement at the initiative of the Muslims, but with the wholehearted and enthusiastic support of Mohandas Karamchand Gandhi and under his leadership, the Khilafat Movement almost merged Muslim nationalism with Hindu nationalism. Several Hindu leaders- Congress as well as non-Congress---voiced their appreciation on this undertaking, but Gandhiji remained adamant and managed to carry the Congress with himself. Gandhiji, by throwing his weight behind Khilafat, achieved a dual purpose. He carried the Congress plan of winning over the Muslims to its culmination. Secondly, he made the Congress a power in the country, which it would not have been if the Muslims had not joined it.

The period 1916-26 also marks the beginning and the end of Indian nationalism--overriding separate Hindu and Muslims. In the Lucknow Pact of 1916, Congress recognised the right of the Muslim League to speak for the Muslims, and Hindu nationalism accepted and accomodated the demands of Muslim nationalism. But from 1926 onwards Hindu nationalism was to repudiate the Lucknow Pact and adamantly deny Muslim demands for safeguards. Never

again was the spirit of accomodation and co-operation to pervade the Indian political atmosphere. It was also only during this decade that Congress had five Muslim Presidents, compared to two before and one afterwards in the whole history of the Indian National Congress.

Politics in India has always been dominated by personalities. As Gandhi came to symbolize Muslim nationalism from 1919 onwards, so did Jinnah symbolises Muslim nationalisam from 1926 onwards. It took Gandhi three years after his return from South Africa to dominate the Congress, after the deaths of Gopal Krishna Gokhale and Balgangadhar Tilak; it took Jinnah thirty years to dominate the politics of the Muslims. Jinnah had returned to India twenty years before Gandhi and had been politically active throughout. The leadership of Indian Muslims, however, had been in the hands first of the loyalists--- the Agha Khan, Waqarul-Mulk and Syed Ameer Ali -- then in the hands of the agitationists-- Maulana Mahammad Ali, Maulana Shaukat Ali and Maulana Abul Kalam Azad - and thereafter, between 1926 and 1936, there were no dominant leadership. It was only in the final phase, after the Agha Khan had retired to Europe, Maulana Azad had irrevocably committed himself to Congress, and after Muhammad Ali and other leaders had died, that Jinnah came to dominate the League and became the symbol of Muslim nationalism.

Jinnah started out as an Indian nationalist in 1906 when he first attended the Congress session. He was opposed to the demand of separate electorates and did not join the Muslim League until 1913. When he did join it in London at the persuasion of Maulana Mahammad Ali and Syed Wazir Hasan, he made a condition that his League membership would not be a bar to the larger national cause he was working for. But this stipulation seems to be directed more against the League creed of loyalty to the British Crown than against the Muslim Character of the League, for not only had he accepted election to the Imperial Legislative Council in 1910 by the Muslims of Bombay, but one of his earliest actions as a legislator was to introduce the Muslim Waqf Property Bill in that legislature. It was also on a resolution on Muslim Waqf property that he

delivered his first speech in the Congress in 1906. True, under his presidentship he steered the League to come closer to the Congress and adopt similar resolutions, which it did between 1915 and 1922, and in 1916 he and Tilak fathered the Lucknow Pact for the League and the Congress (though the Congress President in 1916 was A.C. Majumdar) respectively. But the Lucknow Pact was based upon the Congress recognition of the League as the spokeman of the Muslims and the accomodation of specific Muslims, demands for their safeguards. Though initially opposed to separate electorates for Muslims, and proclaimed ''an acknowledged ambassador of Hindu-Muslim unity'' by his congress comrade, Jinnah, already in 1916, was advocating that Muslim representation to various legislatures should be secured by means of separate electorates. The demand for separate electorates is not a matter of policy but a matter of necessity to the Muslims, who require to be roused from the coma and torpor into which they had fallen so long.

Though advocating separate electorates, or perhaps because separate electorates had been accepted by the Hindus, Jinnah was hopeful of Hindu-Muslim co-operation. In 1917, he brushed aside the threat of Hindu domination by saying:

> ''Fear not---this is a bogy which is put before you to scare you away from the co-operation and which are essential to self- goverment.''
>
> (*Divide and Quit-P.Moon*, p.270)

The growing influence of Gandhi set Congress on the uncharted path of civil disobedience based on the ancient Hindu belief of *Ahimsa* and in general gave Congress ''a more pronounced Hindu complexion.'' Jinnah was opposed to the religious, metaphysical politics of Gandhi as well as to the abondonment of constitutional means. In 1920 he was the only person out of more than 14000 delegates in the Congress *pandal* to speak out against the use of civil disobedience of the Khilafat cause, which in any case, he had never favoured. He rejected Gandhi's invitation to join the politics of mass agitation because, ''If by 'new life' you mean your methods and your programme, I am afraid I cannot accept them; for I am fully convinced that it must lead to disaster.'' Jinnah had ''scented

danger in all that was happening, and saw in this mass awakening a symbol of Hindu revivalism---a threat to his own community'' and wrote to Gandhi in 1920 accusing him of having already caused split and division in almost every institution you have approached hitherto". (*Indian Independence in prespective--* Sesadhar Sinha, p.51). Jinnah left the Congress in 1920 never to return to it, though he continued co-operating with it until 1937.

Though Jinnah left the Congress he did not become politically inactive. He maintained his relationship with the Muslim League and, as its President in 1924, Jinnah exhorted the Muslims to organize themselves under the banner of the League because the Hindus were organized. Hindu-Muslim entente could not be achieved without both parties being equally organized.

In his politics Jinnah was a liberal and a constitutionalist. He perceived politics as a game played in accordance with the rules and by those who know and understand the rules. He, therefore, visualized the political development of India towards the ultimate goal of independence through gradual stages and progressive steps with most decisions arrived at through negotiations and compromise between accredited leaders of various political elements in India.

Jinnah had been a prominent member of the Congress since his entry in that organization in 1906 and succeeded in creating an atmosphere of communal harmony in co-operation with Gokhale and even Tilak. He had brought large numbers of Muslims into Congress and had looked forward to co-operation between Hindus and Muslims. It was the entry of Gandhi in Indian politics and his introduction of mysticism, religiosity' social and religious reform and religious appeals to Hindu masses, and, most of all, of the unconstitutional or extraconstitutional, non-violent, non-cooperation as well as the conversion of Congress into a mass organisation---which now readmitted the extremists turned out in 1906---that made the Congress an uncomfortable political habitat for Jinnah. He could not honestly associate himself or work with organisations---the Congress and the Home Rule League---which he considered moving on the path of unconstitutionality. In 1920 he warned the Congress and India that Gandhi's path would lead

to untold misery, and when nobody listened to him he chose political oblivion to the emasculation of his principles.

Not being a man of vendetta and personal pettiness, Jinnah continued supporting the Congress as long as it was possible for him. Though he had been personally humiliated in 1920 and again in 1928, he still supported the nationalist demands until 1937 when it became clear beyond redemption that Congress nationalism was only Hindu nationalism beneath a thin veneer of secularism. It was only then that he decided to chart a separate path for Muslims.

After 1937 Jinnah directed his attention towards the Muslim multitude. He spoke, though in English, yet at a level that they could follow his message when translated. In addition, his personal charisma was such that Muslim throngs sat spell-bound even without understanding a word while he spoke in English. He told them of the glory of the Muslim power, their separate identity, their nationhood and the prospect of its realization in the non-too-distant future. He told them that they were great in the past and could become great again only if they united and followed him. He gave them a positive goal to work for, a party, a flag and a programme to support and fight for. He enabled them to feel that they were the equal of any human being and as a group inferior to none, particularly to the Hindu; that soon they could have a State of their own, as sovereign and independent as any other, and thus be the masters of their destiny. He neither shamed them like Syed Ahmad Khan nor criticised them like Iqbal. Instead, he exhorted them, encouraged them, guided them and protected their interests. He would budge neither to the Britisher nor to the Hindu.

Jinnah's rise to glory is the story of the political awakening of Indian Muslims and their consolidation under the banner of the Muslim League which for ten years prior to independence symbolised Muslim nationalism as no other organisation or individual had ever done before. The League became the political incarnation of Muslim India and Jinnah its articulator and the supreme oracle.

Personal factors did help Jinnah in that by 1937 he had the most

famous Muslim name in Indian politics; he was westernized, honest, principled, rich, intelligent with an immaculate logic and incisive wit, and in addition to all these attributes which became a part of his fame, he had acquired the reputation for being courageous and dauntless, incorruptible and unpurchaseable, a successful lawyer and a second-to-none politician.

Pakistan, to Jinnah, symbolised the emancipation of the Muslim community from Hindu domination so that it could develop and practise its values and its distinctive way of life. He was fully conscious that partition would leave minorities in both States, but in one Muslims would be dominant and in the other Hindus. He was aware that a considerable number of Muslims would be left in India, but there was no way out. Those who would be left in India could not be helped even if all Muslims were left in India. Pakistan would enable at least 70 percent Indian Muslims to live as Muslims. However, participation would be achieved on the basis of the sacrifices of the Indian Muslims.

Quad-i-Azam Muhammad Ali Jinnah was born on Monday, December 25, 1867/Dhul-Hijja 8, 1293 A.H. at Wazir Mansion, New Naham Road, Kharodar, Karachi. According to family tradition his maternal uncle, Qasim Musa named him Muhammad Ali and his father's appellation made him Muhammad Ali Jinnah Bhai. But before taking his degree of bar-at-law he dropped ''Bhai.'' and from then on he remained only Muhammad Ali Jinnah; ''Jinah'' meaning ''Arms strength.''

His father Jinnah Poonja was a businessman and teacher. He, alongwith his business, taught at Mission School, Karachi. His mother Shereen Bai died when he was 16 and father when he was 25 years old. Mr. Jinnah was first married to Imi Bai, daughter of Meera Khemji a relative from his mother's side. Jinnah was then only 14 and his bride was 10. But she died before her arrival at her husband's house. His second marriage was solemnised with Ratan Bai in 1918 with the daughter of Sir Densha Pepit, a Parsi business magnate of Bombay. Ratan Bai had embraced Islam before her marriage to Jinnah and her Muslim name was Maryam. At the time

of marriage Jinnah was 42 and his wife 18. Maryam Jinnah died 11 years after the marriage. Their only daughter was Dina Jinnah. She married a Parsi against the wishes of Mr. Jinnah who terminated his relation with her for ever.

Pakistan was now a reality. One chapter of the history was closed. He achieved freedom and the role of the fighter and founder of Pakistan was now over; but the task of the architect could not go much ahead that he bade farewell of his nation on September 11, 1948.

In his Presidential Address at the Madras Session of the Muslim League, April 1941, he said:

> ''Ladies and Gentlemen''. We cannot always succeed in settling vital or grave problems, problems affecting life and death, by merely making speeches on this platform or by exposing our opponents and our enemies. The only weapon that you have to forge---and the sooner you forge the better---is to create your own strength, your own power and make your organisation so complete that you can face any danger, any power, any opponent, any enemy, singly or combined together.''

In these vital words lie the core of his thought and action.

6. Sheikh Muhammad Abdullah

Sheikh Abdullah was an avowed educationist, always concerned with the spread of education at all evels and maintenance of the highest academic standard. In fact one could see a streak of idealism in his scintillating eyes while discussing important educational and academic matters. His concern for the education of the Kashmiri was aptly put by Dr. L.K. Jha, former Chancellor of this University:

> ''Shiekh Sahib had a feeling that the educational system had somewhat lost its sense of direction and it was necessary to think afresh about the ways in which it could be put in the right track..... He allied himself with vigour and determination to improve the working of the educational system..... but he was not content to improve the academic life of the students; he was even more concerned with their future. He knew that most of them came to educational institutions with a view to finding for themselves gainful employment on completion of their studies, but only a small percentage of them succeeded in getting the kind of employment they were looking for. What could be done to change the scenario? This was a thought which constantly haunted him.'' (*Eight Annual Convocation Address,* the University of Kashmir, 1982).

Shaikh Abdullah'a role in the qualitative growth of the university reflects his objective approach to higher education and research. His first concern was maintenance of healthy discipline in the university at different levels--- among students, teachers and the administrative staff. According to him this could be achieved if (i) no political party (even his own) was permitted to thrive in the university, (ii) there was least interference in the university affairs by the government, politician or influential citizens, (iii) on the other hand administrative support was given to the university by

the establishment, (iv) complacency was duly taken note of and (v) student's potential was properly channelized through meaningful curricular and co-curricular activities.

To achieve this aim he gave an inspiring lead to the University by putting some novel schemes, such as inducting a cadre of University Guards (for purpose of vigilance and protection of University property) under the Proctorial organization, proper landscaping of the campus, provision of adequate games and sport facilities and augmenting various amenities on the academic year, declaration of results on time, eradication of malpractices in examinations, holding of the Convocation with full solemnity and decorum, and prevalence of academic dignity and decencies on the campus were solely his achievements.

Making education relevant to the needs of the people of Kashmir (who by and large either belonged to the backward classes or were first generation learners) was the other important component of his plans for higher education. He was fully aware of the vast uncertainties of the daily life, frustrations, hopes and aspirations of the Kashmiri youth and religiously believed in the systematic application of science and technology to meet their basic requirements. It was through his foresight and dynamic leadership that the University could establish the Centre of Research for development (CORD), the institute of home science and courses in Biochemistry and Pharmacy (the Department of Pharmacy) recently came into being through the blessings of his son, Dr. Farooq Abdullah, the former Chief Minister of the State); Sheikh Abdullah saw to it that the University was never in want of funds for the growth and development of meaningful education and research.

Women's education is relatively a new phenomenon in the Kashmir Valley. Its growth needs clear directions and proper monitoring since the needs of educated women stand in a different perspective than those of men. The Shaikh realised that and gave new dimensions to women's institutions. The Women's Complex on the Maulana Azad Road is yet another contribution of his to the noble cause of women's education--- education which he wanted

to be need-oriented, purposeful and truly effective. Already a nucleous of this novel system of educating the young women of the State has been created in the form of the Home Science Institute.

Cultural, spiritual and moral growth of the University was one of the foremost concerns of Sheikh Abdullah. His ideas in this respect seemed to be in complete unison with those of Dr. Zakir Husain who said:

> ".....the individual mind, whose development we have so far regarded as the chief concern of the university, can not hope to grow to its full perfection without a corresponding advance of the collective social existence. If we aim at excellence in the individual we have to aim at it also in society..... Individual development and social responsibility should be the guiding stars of University work." (*The Dynamic University*, 1965. p.31).

Perhaps these were the high ideals which prompted Sheikh Abdullah to establish the Institute of Iqbaliat to inspire the University community by the teaching and philosophy of Iqbal; likewise in instituting the Centre of Central Asian Studies he aimed at inspiring the scholars to study and respect the ancient culture and traditions of the Kashmiris. It was with these thoughts at the back of his mind that he invited the great scholar Syed Abul Hasan Ali Nadvi, popularly known as Maulana Ali Mian, to the Valley in 1981 and conferred the degree of *D. Litt* on him.

It is in centuries that people like the late Sheikh Muhammad Abdullah are born---people who change the destinies of nations, the fates of humanity and the face of the earth.

Such people are divinely enlightened and are born with a sparkling power, strength of character, courage and will power. They are inclined with intense love for the people and the common man. They rejoice with the happy and suffer with the suffering masses and the down-trodden. They despise the unjust, the tyrants and the greedy and yearn for justice, whether it is social, political or economic. They dream of a society where poverty is obliterated, man respects man, and true freedom is enjoined. Almost all the

religions of the world and social philosophers have preached the most precious of the human values, namely justice, tolerance and love. And Sheikh Abdullah possessed these qualities from the very childhood.

He was born in Sorah, situated to the north of the Hari Parbat Hill, on the Southern shores of the lake Anchar Sar. His ancestors were Kashmiri Brahmins. During the Afghan period, one of his ancestors got converted to Islam in 1766 A.D., and adopted the name of Sheikh Muhammad Abdullah. The conversion took place at the hands of Mir Abdul Rashid Bayhaqi whose ancestors hailed from Rajwar. Sheikh Abdullah belonged to a middle class family who traded in *pashmina* and manufactured shawls and *dushalas*. In the late medieval period, the reputation of the fineness of Kashmiri's shawl had spread far and wide. The industry, however deteriorated during the Dogra rule. The British Government sold Kashmir to Maharaja Gulab Singh in 1846 for a pittance of seventy-five lakhs of rupees. So, the ruler heavily taxed the shawl manufacturers and prohibited them from following any other profession, to recover the amount and to fill up the coffers of his treasury. Thus, the shawl weavers toiled and laboured hard. They were paid a nominal remuneration in the form of grains. It was under such circumstances that Sheikh Abdullah was born and brought up.

His father Sheikh Muhammad Ibrahim died fifteen days before he was born, so the family was looked after by his elder brother Sheikh Muhammad Khalil, the son of his second stepmother. Sheikh Abdullah himself was the youngest child of his father's third wife, Khair-un-Nisa. His first and second stepmother having died, it was Khair-un-Nisa who bore the heavy responsibility of looking after the orphaned children. She was keen to educate her children, although education in those difficult times was not very much in vogue, primarily for economic reasons. Even acquiring education was an uphill task for the Sheikh. At a young age, he came under the care of Akhun Mubarak Shah, a man with a sufi bent of mind. From him he studied Persian and Arabic and learned to recite the Qur'an melodiously, a quality that lasted till the last days of his life. At one point he nearly lost the opportunity of acquiring further

education but for the timely intervention of a family friend. Due to the strains he suffered in acquiring education, he developed heart trouble (dilation of the heart) and was treated in Dougjan Hospital. He was keenly interested in medical studies but due to official prejudices he was not selected and finally he went to Aligarh Muslim University from where he did his M.S.c.

The spirit of revolt against social injustices and political and other prejudices had begun to appear in his life from his youth; it showed first signs in respect of his early education and the difficulties he faced. Sheikh Abdullah was influenced from his youth by the spirit of Sufism and the life of the sufis and saints. In fact, Kashmiris have always been deeply influenced by sufis and saints and by their teachings of love, tolerance and peace.

The factors that aroused his social and political conciousness were the deplorable socio-economic conditions of his time, the tyrannical rule of the princes on the one hand and the strong concealed hand of British Imperialism, on the other. It is such conditions that give rise to great men in the world. Shaikh Abdullah was not born with a silver spoon in his mouth, but he was born with a golden heart. In his long struggle against injustices he had the comfort and added courage and determination of his wife (*Mader-i-Meherban*) who stood by his side in thick and thin until his death. Besides Sufi'sm, he was from his youth, inspired by the poetry of Iqbal, but like many of the contemporary Muslim leaders, he did not live in a dream-world simply boasting of the past. On the contrary, influenced by the teaching of the Qur'an and the life of the Prophet, he worked for and preached the building up of the life of the Muslims of to day. He imbibed the true teachings of Islam.

He was no doubt religious but he utilized religious philosophy for the uplift of the masses and for building up the character of the people. He taught them to be honest, straightforward and fearless in their private and public dealings, for he desired to remould the character of the people and to remove the dichotomy that had permeated their life after centuries of slavery and subjection to foreign rule. He stood for communal harmony and national

integration. It is for this reason that he did not tolerate and could not bear communal riots in the country and criticised those responsible for creating bad blood between one community and other.

He was modern, scientific and progressive in his outlook. In this he must have also been inspired by the true teachings of Islam which, today, is presented to the people in a distorted form by the vested interests.

What Sheikh Abdullah did for the State of Jammu and Kashmir by way of land reforms and land distribution, freezing of farmer's debts, education, raising the standard of living of the people, creating self-confidence in the people etc. is well- known. He desired the state to become self-sufficient, modern and strong. He wanted that Kashmiris must know their past history so as to be inspired by it. This could only be done through study and research of their past culture and achievements in arts, sciences, philosophy, literature, politics and the lives of great ruler sufis and saints. It is only through such work in the universities that people's lost confidence could be restored and they could make progress. He desired to turn Kashmir into a modern a new Kashimr. Unfortunately, however his long periods of imprisonment left him little time to devote his energies to the fulfilment of his cherished goal, even though he lived a full and mature life.

His greatest achievement was in restoring to a substantial extent in the Kashmiri people their lost sense of identity and self- respect. They had lost both in the course of the long sad history of their region. After the break-up of their indigenous sultanate, they had progressively been more and more dominated and exploited by people from outside--- Muslim and non-Muslim by turns, it did not matter which did what the reality is that they were ruled and dragooned not by Kashmiris but by outsiders who treated them with contempt and distrust. This continuous domination over them for centuries by what was basically alien rule and particularly alien culture degraded them morally physically and economically. It deprived them of their selfconfidence, sense of manliness and capacity to stand on their own feet. Even their high artistic skills,

craftsmanship, and quick intelligence brought them hardly more than bare subsistence. This developed in them almost paranoiac distance of the outsider.

Sheikh Abdullah, the extrovert that he was, larger than life-size, with abounding physical courage and self-confidence, and above all, of their own flesh and blood, was literally an answer to their prayers. He injected new life into them. What Gandhiji did for Indian self-respect in the rest of India, Sheikh Abdullah did for Kashmiris in the Valley. The psychological injuries and the consequent distortion in personality from which they suffered as a result of their past history, required special treatment; he gave it to them in full measure.

The jingle of ''Unity in Diversity'' has been mouthed hypocritically frequently by persons whose every action and attitude in life has been an outright rejection of it, the outward expression of their distrust and dislike of the conception behind it, that who love India precisely because she truly embodies it, feels chary about using it.

Sheikh Muhammad Abdullah, the Lion of Kashmir, spent his entire life in the service of the people. He was at once a great patriot, a devoted social reformer and an ardent educationist. It is an established fact that the Sheikh rescued his State 3ut of the delires of anonymity to which it had sunk through centuries of servitude. With his dynamic and charismatic personality he infused new life into his people and awakened them from ignorance and inertia.

In keeping with his firm conviction that in the task of building up of the mental and moral health of the nation education should receive the highest priority, one of his main concerns after taking over as the Prime Minister of the State of Jammu and Kashmir was the revitalizing of the educational machine for speedy implementation of reforms.

Humanism is perhaps best reflected by an outlook which regards human interests as paramount. Shaikh Abdullah always put the interest of the human beings around him above his own, without any consideration of caste, creed or colour.

He could be, and was, a happy combination of softness and hardness as the occasion demanded. He flew into uncontrollable rages when affronted and wept like a child when his heart was touched. He could also be a very hard bargainer at the time of negotiating on matters which involved his principles. This streak of steel in his personality earned him the sobriquet of *Sher-i-Kashmir.*

A humanist has to be pragmatic. Though a flint-hard negotiator, the Sheikh was also amenable and receptive to other people's point of view. He would listen to others and change his own mind and opinion if convinced. Truth is kaleidoscopic; a slight tilt in the angle changes the whole vision and no one can claim that his vision, or his ''truth'' is absolute. The Sheikh was always ready to accept other people's point of view, of course it was very hard to convince him, but once convinced he always acted large-heartedly.

Sheikh Muhammad Abdullah was a man who had a rare combination of deep idealism with a tremendous sense of practical action. In this respect his achievements link him with the immortal tradition of some of the greatest men of history. What was common and perhaps unique with all these men, who belonged to different ages and were great in varying ways, was their strength of inner life which inspired and guided them in the outer world of action. The Sheikh similarly showed a zeal for action sanctified by an inner world of the spirit.

Today the inner of the spirit is perhaps the most discredited area of human experience. Individually or collectively, when we avidly pursue utilitarian goals of wealth, social position and political power we tend to forget that he urge to grow rich, socially influential or politically important should be harmonized with the need to be inwardly more cultivated, more sensitive and more civilized. It is an extremely difficult thing to achieve such a harmony in actual practice, but Sheikh Abdullah's life and actions reflected a constant endeavour to synthesize the material and spiritual goals.

Sheikh Abdullah worked in every possible way for the all-round prosperity of the State of Jammu and Kashmir. He will be

remembered by his people for his noble leadership. Outside the State he will also be paid eternal homage by the world as a man who lived by the imperishable human values of love, tolerance, mutual understanding and goodwill. He faced with courage long periods of trial and suffering for the sake of these values and stood the trial like all great men of the world for whom life is not limited by mortality.

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